praver in a ſecret and ſweete praier, may paſſe I ſay, out of *Adam's* body, into *Abraham's* boſome; Through the tender mercies of Ieſus Chriſt, to whome with the Father and the Holy Ghoſt, be all honour and glorie, power and praiſe, dignitie and dominion, now and euermore.

Amen.

praver in a ſecret and ſweete praier, may paſſe I ſay, out of *Adam's* body, into *Abraham's* boſome; Through the tender mercies of Ieſus Chriſt, to whome with the Father and the Holy Ghoſt, be all honour and glorie, power and praiſe, dignitie and dominion, now and euermore.

Amen.

161/24

THE MEANE IN MOVRNING.

A
Sermon preached at Saint Maries *Spittle in London on Tuesday in Easter weeke.* 1595.

By THOMAS PLAYFERE,
Doctor of Diuinitie.

At London
Printed by *Tho. Haueland* for *Matthew Law*, and are to be sold at his shop in Pauls Churchyard.
1611.

TO THE HONOVRABLE AND MOST VERTVOVS LADY, THE LADY ELIZABETH CAREY, wife to the thrice noble, Sir GEORGE CAREY, Knight Marshall, &c. all prosperitie and happinesse.

MAdam, it is reported that Demonax *having his head broken with a stone, and being advised to complaine to the Proconsull of that injury, answered, that hee had more need to goe to a Chirurgeon to heale his head, then to a Magistrate to redresse his wrong. I must also confesse, I had rather haue had my head broken, then my Sermon so mangled. For this Sermon hath*

beene twice printed already without my procurement or priuity any manner of way. Yea to my very great griefe and trouble. Neuertheleſſe, I haue thought good to complaine of no man. For in whom the fault reſteth, I cannot learne certainly. This I am ſure, not any whit in my ſelfe. Clinius a Hiſtoriographer, hauing written the ſtory of Virginius, and meeting with him vpon a time ſaid; If you finde any thing amiſſe in your ſtory, I pray you pardon it. To whom Virginius anſwered; What Clinius, doeſt thou not know I haue done as I did, that ſuch fellowes as thou art might write as you would? And ſo, it was my part to take ſuch paines as conueniently I could, in furniſhing and prouiding this Sermon againſt the appointed time. But afterward, what others, either by reporting or printing would make of it, that was not my fault, that was not in mee either to helpe or hinder. Therefore I haue not gone vnto any Magiſtrate to complaine; but though it be one of the greateſt iniuries that euer was offered me, yet becauſe I know not what ſecret purpoſe the Lord had in laying this affliction vpon me, I doe moſt willingly pardon it. Yea, euen as Moyſes when the firſt Tables were broken, was content to make new, in like manner,

ner, finding in the first editions so many broken-ended sentences, I haue as it were gone to a Chirurgeon, or rather indeed I haue plaied the Chirurgeon my selfe, and by setting out the Sermon anew, haue salued the matter as well as I cou'd.

Diogenes *seeing the Citie of* Myndus *very little and poore, but the gate thereof verie large and stately, said; You of* Myndus, *shut your gate, and keepe in your Citie, that it runne not away. After the same sort, the gate (as I may say) and the first entrance into this Sermon, was before very lofty and stately, the Sermon it selfe very simple and poore. Such a sturre they kept, in terming it very vainly and most fondly,* A most excellent Sermon, *as if they would haue cast the house out of the window, or the Citie out of the gate. Wherefore I haue made the gate lesser, and the Citie greater: the gate lesser, by entituling it,* The meane in Mourning, *which is the very drift indeed, and the right scope of the whole Sermon; and the Citie greater, by adding diuers notes in sundry places of the Sermon, as I haue since thought best. So that if any which heard it preached, bee disposed to reade it, hee shall not, I hope, altogether lose his labour. For though he haue all heere*

which

which hee heard then, yet hee heard not all then, which hee hath heere. But how it will please God to affect others I know not. This I wot well, that many a time and oft I haue been much moued my selfe with the meditation of same points in this Sermõ. And now of late, next to God and to his holy word, I could take cõfort in nothing so much, as in reading that which I haue writtẽ in the seuenth part, the first section thereof. Occasioned thereto, by the certaine report of the death of my most deare father, who was well knowne, for his place and calling, to be as good a man, and as sincere a Christian, as any hath lined in this age. But for conclusion, I humbly desire your Ladishippe, that as I haue dedicated the Pathway to Perfection *to my very Honourable good Patron, Sir* George Carey: *so it would please your Ladishippe, to let this Sermon passe vnder the countenance and credit of your name. For if your Ladishippe will deigne to reade it ouer, then I doubt not but diuers other Ladies and Gentlewomen, which haue vertuous and noble mindes, will vouchsafe also to learne thereby, how they ought with the daughters of* Ierusalem, *not to weepe for Christ, but to weepe for themselues, especially hauing such a singu-*

lar

lar ensample before their eyes as your La dishippe is, whom God hath endued with all ornaments and gifts both of nature and grace. From Saint Iohns *Colledge in Cambridge the first day of February.* 1595.

Your Ladiſhips euer to be commanded,

Thomas Playfere.

THE MEANE IN MOVRNING.

The Text.

Weepe not for mee, but weepe for your ſelues.
Luke 23,28.

RIght Honourable, right Worſhipfull, and moſt Chriſtian & bleſſed brethren; foure ſorts of people were about Chriſt, when Chriſt was about his paſſion. Of the firſt ſort were *executioners*, which tormented him. Of the ſecond ſort were *Iewes*, which mockt him. Of the third ſort were *lookers-on*, which markt him. Of the fourth ſort were *wel-willers*, which la-

mented him. Now although it bee very likely, that among these his *wel-willers*, diuers godly men wept for him, as S. Iohn the Euangelist, Ioseph of Arimathia, Gamaliel, Nicodemus, and such like, yet it is certaine, both that more women wept then men, and that the women more wept then the men. *More women: more weeping. More women* wept then men, partly by the permission of men, who though that the womens weeping came rather from weakenesse in themselues, then from kindnes towards Christ. Partly by the prouidence of God, who suffered *more women* to weepe then men, that the women, which bewailed Christes death might condemne the men, which procured it. Now the women also *more wept* then the men, either of a naturall affection, or els of a voluntarie disposition. Naturally saith S. Peter, the woman is the weaker vessell, [a] soone moued to weepe, and subiect to many, either affectionate passions or els passionate affections. But touching these women, that which was otherwise naturall to them, was here voluntary in them: For the sinne of a woman, was the ruine of man. Therefore these women willingly

[a] φιλόδακρυ, καὶ παθητικὸν. Theophylact. in Iohan. c. 20. pag 571.

willingly *weepe the more*: That though a woman did most in the second death of the first Adam; yet these might doe least in the first death of the second Adam. For it was Eue a woman which betraied the first Adam with an apple, and caused him to sinne; but it was Iudas a man which betraied the second Adam with a kisse, and caused him to die. And indeed you shall generally obserue, that notwithstanding at the first, the woman went before the man in transgression and disobedience: neuertheless since to make amends for that fault, the blessed Virgin Mary, and diuers other women haue farre excelled all men, or at the least wise, most men, in true deuotion and godlinesse. Wherefore principally Christ here speaketh to the women, because both *more women* wept then men: and the women also *more wept* then the men; *more women, more weeping*; but yet in them he speaketh (as well as to them) indifferently to all his deer friends, both men and women, WEEP NOT FOR ME, BVT VVEEP FOR YOVR SELVES.

In which sentence wee may obserue, as many wordes, so many parts. Eight words, eight parts. The first, VVEEPE

NOT: the second, BVT VVEEP: the third, WEEPE NOT, BVT WEEP: the fourth, FOR ME: the fifth, FOR YOVR SELVES: the sixth, FOR ME, FOR YOVR SELVES: the seuenth, VVEEPE NOT FOR MEE, the eighth, BVT WEEPE FOR YOVR SELVES God grant all our hearts may bee so affected with the consideration of these excellent matters, as may make most for the increase of our comfort in him, and his glory in vs. And I humbly beseech you also most christian brethren, to doe God this honour, and mee this fauour: First that you would not prescribe mee any methode or order, how I should handle this text, but that you would giue mee leaue to follow mine owne methode and order, wherin I perswade my selfe, and I hope also truly, I haue beene directed by the spirit of God. Secondly, that yon would not runne before me, in your swift conceit, and earnest expectation, but that it would please you to goe on along easily all the way with me, till happily at the length, by Gods gracious assistance, and your gentle acceptance, I come to the end of my Sermon. And then if I haue omitted any thing which you would haue had

me

me ſaid, ſpare me not, but blame me hardly for it, as you ſhall thinke beſt. VVEEP NOT FOR ME, BVT VVEEPE FOR YOVR SELVES.

THe firſt part is, VVEEPE NOT. When Iairus the Ruler of the Synagogue wept bitterly for the death of his daughter; Chriſt ſaid vnto him, [b] *weepe not.* When Rachel wept, and would not bee comforted, ſeeing neither her ſonne Beniamin, nor almoſt any true Beniamite left aliue; God ſaid vnto her, [c] *weepe not.* When a poore widow wept ſore for the death of her onely ſonne, Chriſt ſaide vnto her [d] *weepe not.* And ſo here, Chriſt ſeeing many Iairuſſes, many Rachels, many widowes, weepe for the death of the onely ſonne of God, ſaieth vnto them, *weepe not.* Forbidding thereby immoderate wepeing, which is condemned, *in nature; in reaſon; in religion. In nature,* the earth when it reioyceth, as in the ſummer time, then it is couered with corne; [e] but when it hath too too forlorne and ſorrowfull a countenance, as in the winter time, then it is fruitleſſe and barren. The water when it is quiet and calme, bringeth

[b] Luke 8.52.

[c] Ier. 31.16.

[d] Luke 7.13.

[e] Pſ. 65.13.

geth in all manner of merchandiſe, but when the ſea ſtormes & roares too much. then the very ſhips doe houle and cry [f]. The aire looking cleerely and cheerefully, refreſheth all things, but weeping too much, that is, raining too much, as in Noahs floud, it drownes the whole world The fire being but a little ſprinkled with water, burneth more brightly, but being too much ouerwhelmed, it giues neither heat nor light. The eye it ſelfe (as Anatomiſts write) [g] hath twice as many dry skinnes, like ſluces, to damme vp the courſe of the teares, as it hath moiſt humors, like chanels to let them flow forth. For it hath ſix of them, and but three of theſe. If all the body were an eye, and there were no eares in it: where were then the hearing? If all the eye were a moiſt humor, and there were no dry skinnes in it, where were then the ſeeing? Seeing then too much weeping is; in the earth barrannelſe; in the water ſhipwracke; in the aire an inundation; in the fire coldnes; in the eye blindnes; certainly if, the earth, the water, the ayer, the fire, the eie, could ſpeak, they would altogether with one concent ſing a ioyſull ſong of fiue

[f] Eſay 23.1.

[g] Vide Veſalium, lib. 7. cap. 14. & Toletum in lib. ſecund. Ariſtotelis de anima.

parts

parts, and euery one seuerally say vnto vs That we must not weepe too much.

Now *reason* seeth yet more, [h] That too much of a thing is naught. *Etiam mel, si mimium, ingratum.* Which is translated thus, [i] It is not good to eate too much hony. If it bee not good eating too much hony; then sure it is not good eating too much wormewood. The Egyptians when they would describe teares, they paint those gems, which we call vnions: whereupon Suidas sayth, [k] Vnions hieroglyphically do signifie the sheding of teares. For as vnions haue their name in Latine, because they are found one by one, & neuer more at once: so teares must be shed easily one by one, and neuer be powred out all at once. Seneca saith, that which we must doe dayly, wee must doe moderately. Therfore though we cannot quite stop the bloody issue of our teares, at the leastwise we must be sparing, and weep so to day, as we may weep to morow, & keep some teares alwayes in store, reseruing [l] them to another occasion afterward. For we reade that Heraclitus when hee had sookt & sowst himselfe in sorrow all his life long, at length died of a dropsie, and so

[h] *Ne quid nimis.*

[i] Prou. 2 5. 27.

[k] *Μαργαρίτης δηλοῦσι δακρύων ῥοῦν.*

[l] *Si non finite lachrymas, at certè reseruare debemus. l. de consolatio, ad Polybium, cap. 23.*

so(as I may say) drowned himselfe in his owne teares. Yea Niobe by ouer much weeping was turnde into a stone; euen as Lots wife by turning backe, was turnde into salt. It was one of Pythagoras poesies,[m] not to eate the heart; which is expounded thus: [n] As a moath fretteth the garment, and a worme eateth the wood; so heauinesse hurteth mans heart. Now if we may not teare the heart of any other thing with our teeth, then much lesse may we teare our own hart, with our teares. So that euen blind reason, such as the heathen haue had, doth yet plainely see this, That we must not weep too much.

[m] μὴ σθίειν τὴν καρδίαν.
[n] Prou. 25.20.

But *religion* goeth yet further. For when God at the first placed man in the garden of Eden, which is the garden of pleasure, he did indeed there prouide all thinges for him, which might pleasure him. His wife which was equall to him: all other creatures that were inferiour to him: the hearbes which hee did eate: the flowers that hee did smell: the pearles which hee did look vpon: the gold that he did tread vpon: all these serued for his delight and ioy. Afterward when sentence had proceeded against the man, that hee should haue

haue ſorrow about the fruit of the earth, againſt the woman, that ſhe ſhould haue ſorrowe about the fruite of the wombe; yet it pleaſed God to aſſwage and ſweeten theſe our ſorrowes with diuers ſingular comforts. As firſt, we haue the holy ſpirit, who is the only comforter. Next a good conſcience, which is a continuall feaſt. Then the holy ſcripture, which is (as it were) an other paradiſe. Laſtly, an vnfained faith by which wee haue peace with GOD. Therefore Athenagoras [o] ſayes well, I count that they haue no ſpirite, no conſcience, no ſcripture, no faith in them which yeeld to too much griefe. And Hierome yet more vehemently, [p] I doe from my hart deteſt al exceſſiue ſorrow, ſeeing it is a very hell vpon earth, and an entrance euen in this life into that wofull place where there is nothing but weeping and gnaſhing of teeth. Wherefore immoderate weeping is condemned, *in nature*, which teacheth all things: *in reaſon*, which teacheth all men: *in religion*, which teacheth all chriſtians, That wee muſt not weepe too much. Thus much of weeping too much, which is the firſt part, WEEPE NOT. WEEPE NOT

[o] Ἀμαθεὶς καὶ σκαιοὺς λεγωτοὺς λύπῃ εἰκόντας. *l de Reſur. mor.*

[p] *Deteſtanda ſunt iſtæ lachrymæ quæ non habent modum.*

NOT FOR ME, BVT WEEPE FOR YOVR SELVES.

NOwe a little of weeping too little which is the ſecond parte, BVT WEEPE. They to whom Chriſt heere ſpeaketh, offended in th'exceſſe. Therefore he beginneth thus, *weepe not.* But I may well ſhift the words, and begin thus, *But weepe.* For wee offend, commonly in the want of weeping, ſeldome in th'exceſſe. The reaſon is, becauſe wee lacke loue, which beeing three folde, towardes our ſelues: towards our neighbour: towards God; the greateſt worke of loue; towards our ſelues is *repentance:* towardes our neighbour is *preaching*: towardes God is *praier.* And all theſe require ſome teares. So that if we weepe ſo little as that we weepe not at all, we weepe too little. Which wee muſt not doe. For firſt, touching *repentance* one ſayes truely, [q] The leſſer our ſorrowes are, the greater are our ſinnes. But on th'other ſide, the heads of dragons are broken in the waters [r], that is, very ſtrong and vile ſinnes are weakened and waſht away with teares. That obligation which was againſt vs [f], before

[q] *Hoc ipſo ſunt maiores tumores, quò minores dolores.*
[r] Pſal. 74. 13.
[f] Coloſ. 2. 14.

fore it had beene faſtned to the croſſe of Chriſt was engroſſed in parchment. Now it is but ſcribled in paper. So that if wee blur it dayly with weeping vpon it, our teares will be like *aqua fortis*, to take out the hand-writing quite and cleane, that God ſhall neither reade nor ſee our ſins. When Alexander had read a long and tedious Epiſtle written to him by Antipater, wherein were diuers accuſations againſt his mother Olympias, What, ſaies he, me thinkes Antipater knoweth not, that one little teare of a mother will eaſily blot out many Epiſtles *. And certainely the teares not onely of Gods mother, but euen of euery chlid of God will much more eaſily blot out the memorie of many ſinnes, though they were before, like the ſinnes of Iuda, written with a pen of yron, and grauen with the point of a diamond ‖. Therefore ſaith Alcuinus, [t] we muſt waſh our hearts in the troubled poole of Bethesda [u] in the troubled teares of repentance. For as in a well, except there be ſome water in it wee cannot eaſily ſee the baggage that lieth in the bottome: ſo in the depth of the heart without teares wee cannot ſee our ſinnes.

* *Ignorare videtur Antipater quòd vna matris lachryma multas delebit epiſtolas.*

‖ Iere. 17. 1.

[t] *Lauandum eſt cor pœnitentiæ lachrymis.*

[u] Iohn 5. 2.

sinnes. Teares make our sinnes not seene, and seene. Not seene to God, and seene to vs: God not seeing them forgiues them, and we seeing them amend them. Pliny writeth that the teares of vine-
[a] l.23.initio. branches do cure the leprosie. [a] And so the teares of those vine-branches which are grafted into the true vine, doe cure the leprosie of sinne. S. Austin witnesseth that the Eagle feeling his wings heauie, plungeth then in a fountaine, and so re-
[y] Commen. in Psal.103. neweth his strength: [y] After the same sort, a Christian feeling the heauie burthen of his sins, bathеth himselfe in a fountaine of teares, and so washing of the olde man, which is the body of sinne, is made young againe, and lustie as an eagle.
[z] Luk.7.44. That sinfull woman [z] because shee loued much, therefore shee washt Christes feete with her teares. A strange sight. I haue oftentimes seene the heauen wash the earth. But I neuer before sawe the earth wash the heauen; yet here I see it: An earthly and a sinfull woman washeth the heauenly feete of Christ. But because shee washt Christs feete with her teares, therefore Christ crowned her head with his mercies. The prodigall childe had no

no sooner returned home by weeping crosse (as we say) and cryed *peccaui*, but straightwaies he was receiued. Loe yee what force there is in three syllables.[a] For God hearing a sinner in true contrition vtter but this one word of three syllables, *peccaui*, I haue sinned, b is so in a maner charmed and inchaunted with it, that he hath no power ouer himselfe, he cannot but grant remission. Saint Peter likewise though he were an old man in yeares, yet he was a very child, and a prodigall child in weeping. And as his faith was so great that he lept into a sea of waters to come to Christ; so his repentance was so great that he lept into a sea of teares when hee went from Christ. He wept so bitterly (as Clemens Romanus testifieth) that there were gutters and furrowes in his face, made with those teares which trickled downe his cheekes. And therefore sayes Cyril,[c] hee recouered that place by bewayling his offence which hee had lost by denying his master. For sayth Nazianzen,[d] God is more mercifull, then man can bee sinfull, if hee will be sorrowfull. Wheerefore we may see by these examples, of the sinfull woman; of the prodigall

[a] *Quantum valent tres syllabæ? Ambrosius.*

b οὐ δύναται τὸ Ἡμάρτον ἀκούσας &c. *Chrysost. Hom.* ἐπὶ Ἀζώτου.

[c] *Locum flendo recepit quem negando perdiderat. in Leuiticum lib. 16.*

[d] Θεὸς δάκρυον τὸ φιλανθρωπον ἀναδιδόναι.

gall childe: of Saint Peter, that weeping doth especially recommend our repentance, that we may purchase our pardon.

Touching *preaching*, the voyce of a preacher ought to be the voyce of a crier, which should not pipe to make the people daunce, but mourne to make them weepe. Hence it is, that in the olde lawe [e] none that was blinde or had any blemish in his eye might serue at the altar. There are many reasons of this lawe. Among many this may be one, because for that impediment in his eye hee could not well shew his inward sorrowing by his outward weeping. And when they offered vp to the Lorde their first borne, who was ordinarily in euery family their priest or their preacher, they offered also with him a paire of turtle doues or two yong pigeons. That paire of turtle doues did signifie a paire of mourneful eies. These two yong pigeons did signifie likewise two weeping eyes. And at that offering they praied for their first born, that afterward he might haue such eyes himselfe. For as pigeons flie to their windowes: [f] so the sincere preacher hath no other refuge to flie vnto but onely to his windowes,

[e] Leuit. 21. 20.

[f] Esay 60. 8.

windowes, that is to his eyes, which are glazed with teares, when they weepe for the sinnes of the people. Christ Iesus is much delighted in such kind of eies, saying so often to his spouse, Thine eies are pigeons eies. The holy Ghost also descending himselfe in the forme of a doue. And the Prophets like doues vpon the waters which are washt with milke, and remaine by the full vessels [s], vsually receiued their prophecies beside riuers. As Ezechiel beside the riuer Cobar, Daniel beside the riuer Tigris, the Baptist beside the riuer Iordane. Yea also they preached their prophecies, not so much with words, as with riuers of teares. The Prophet Dauid was so valiant, that he ouercame a mightie huge giant, and tare a Beare in peeces as easily as if it hath bren a Kid, and slew a fierce Lion with no other weapon, but onely with his naked hands, and diuers other times like a violent whirlewind bare downe all before him. Yet when hee came to preach, he was so soft hearted, and so tender eyed, that hee said, Mine eyes gush out riuers of water, because men keepe not thy law. O that my head were full of water, saith Ieremy, and mine eies

[s] Cant. 5. 12.

cies a fountaine of teares. I proteſt, ſaith Paul, that for theſe three yeares I haue not ceaſed to warne euerie one of you with teares day and night. For indeede, as Auſtin witneſſeth, there is moore good to bee done with ſighing then with ſpeaking, with weeping then with words.[h] And Proſper ſaith, that a preacher muſt ſeeke not his owne praiſe, but the peoples profit in ſorrowing for their ſinnes. And Ierome ſaith, that the preacher is moſt highly commended, not when the people[k] clap their hands, but when they knocke their breaſts. Wherefore as it is an Idoll and no God which hath eies and ſeeth not: ſo hee is rather an Idoll ſhepheard then a godly paſtour, which hath eies and weepeth not more or leſſe, one time or other in preaching to the people.

[h] *Plus gemitibus, quàm ſermonibus, plus fletu quàm affatu.*
[i] *Non plauſum ſed planctum.*
[k] *Sint eorum lachrymæ tuæ laudes.*

Touching *prayer*, Saint Iames ſaith, the praier of a iuſt man preuaileth much, if it be feruent For a feruent prayer commeth from a feruent ſpirit, which is wholy inſpired with that holy ſpirit, who maketh requeſt in vs and for vs, with ſighes and groanes, which cannot be expreſſed. As it is in one of the Pſalmes,[l] Hee ſendeth

[l] Pſ. 147. 18.

deth forth his word and melteth them, hee breatheth forth his ſpirite, and the waters flow. Hee ſendeth forth his word, and breatheth forth his ſpirite, when the holy Ghoſt moueth vs to pray. *Hee melteth them and the waters flow,* when teares trickle down from our eyes. For as a ſeething pot runneth ouer: ſo ſayes a holy hart, (ſeething as it were) like a pot, and boiling in feruent praier, [m] I powre out my ſoule within mee. According to that of Auſtin, [n] The more holy and deuout a man is, the more will he be ſure to weepe in his praier. And no maruaile that hee doth weepe in praying, which doth pray for weeping. Grant, O Lord, ſaies the ſame Father, that I may haue a fountaine of teares, then eſpecially when I offer vp to thee my praiers and ſupplications. [o] For the oliue tree is moſt aboundant in fruit when it diſtilleth. And ſo a Chriſtian is moſt plentiful & powerfull in praier when he weepeth. Hereuppon King Dauid ſaith, I am as a green oliue tree, in the houſe of the Lord. And our Sauiour himſelfe went often to the mount of Oliues, where hee offered vp praiers and ſupplications, with ſtrong

m Pſal 42.4.

n *Quo quiſque ſanctior, eo eius in orando fletus vberior.*

o *Da mihi lachrymarum fontem, tum præcipue, cum preces & orationes tibi offero. Manualis cap. 11.*

crying and teares. And therefore he willeth vs also, to haue faith as a graine of mustard seede. Now mustard seede hath his name in Greeke, p because it makes the eies weepe. So that hee which in praier hath faith, as a graine of mustard seed, hath such a faith, as makes his eyes weepe. And then Christ sayes to him, Thou hast wounded my heart with one of thine eies. Jf with one, then much more with both. For, as Synesius testifieth, weeping is more piercing, and more forcible to perswade God, and euen to wound his heart, then all the eloquence, then all the rhetorick in the world.q And Cyprian sayes, when the spirit of man sendeth out sighes in praier, then the spirit of God giues grace. r And Ambrose, God looketh when wee pray, that wee should powre out our teares, that hee might powre out his mercies. s As for example, Anna Samuels mother, in the bitternes of her soule wept sore when shee praied. Looke how salt vapours arise out of the sea, which afterward are turned into a pleasant shower: so out of the sea of her sorrowfull soule did arise sobs and sighes like salt vapours, which immediatly

Σιλάνου παρὰ τὸ σίνεσθαι τοὺς ὤπας.

q Δάκρυα πάσης ῥητορείας ἰσχυρότερα.

r *Cum spiritus hominis suspirat, spiritus Dei aspirat.*

s *Expectat lachrymas nostras vt profundat pietatem suam. De pœnit. l. c. 4.*

mediatly were turned into a ſweet ſhower of teares. Therefore God heard her prayer, and ſent her a ſonne. The rather, becauſe this weeping, the more bitter it was to her, the more ſweete it was to God. So Iacob wreſtled with God, and preuailed againſt God. [t] But the Prophet Oſee ſheweth, that his wreſtling was by weeping, and his preuailing was by praiing. [u] So Ezechias being ſicke, praied; praying, turn'd him toward the wall and wept; and then with weeping, as with gunſhot, he battered downe that partition wall of his ſinnes, which kept Gods louing countenance from him. Therefore ſayes the Lord to him, *I haue heard thy praiers, and thy teares.* A ſtrange ſpeech. *I haue heard thy praiers.* That I vnderſtand well enough. But *I haue heard thy teares.* What ſhould bee the meaning of this, trow you? Haue teares tongues, I maruell, or can they ſpeake, that they may be heard? yea ſurely I dare bee bold to ſay it. The cloud-cleauing thunder of the Almightie cannot make ſuch a ratling ſound, and ſuch a roaring noiſe in the eares of man, as our teares doe in the eares of God. Therefore Da-

t Gen. 32. 28.

u Oſe. c. 12. v. 4.

uid both before he had praied, [x] desireth God to heare the voice of his crying, & [y] also after he had praied, y thanketh God because he had heard the voice of his weeping. For indeed hee himselfe also sayes of himselfe, [z] I mingled my drinke with weeping. And where was this drink of his, but in that cup of which he saies in an other place, [a] I will take the cup of saluation, (or of praier & thanksgiuing) and call vpon the name of the Lord? So that Dauid mingling his drinke with weeping, mingled his praier with weeping. Wherfore as Elizeus did cast salt into the waters of Iericho, to make them sweet: so must wee salt and season our praiers with teares, to make them sauory and delightsome to God. A man can neuer loue himselfe aright, that doth not sometimes weepe in *repentance*: nor his neighbour (if he be a Preacher) that doth not sometimes weepe in *preaching*: nor God that doth not sometimes weepe in *prayer*. So that we must not bee like the Stoikes which were neuer at all moued. Then wee shall weep too little. As is proued in this second part, BVT VVEEPE. VVEEPE NOT FOR ME, BVT VVEEPE FOR

x Psal. 141. 1.

y Psal. 6. 8.

z Psal 102. 10.

a Psal. 116. 13.

FOR YOVR SELVES.

THe third part is next, VVEEPE NOT, BVT VVEEPE. Which noteth, ſeeing both the exceſſe and the want are to bee eſchewed, that therefore the true meane, which wee muſt keepe in weeping, conſiſteth in an equall entermingling of theſe two extremities, VVEEPE NOT, BVT VVEEPE both together. VVEEPE NOT, ſayes hee. Too much is contrary to nature. BVT VVEEPE, too little is contrary to repentance. VVEEPE NOT, too much is contrary to reaſon. BVT VVEEPE, too little is contrarie to preaching. VVEEPE NOT, too much is contrary to religion. BVT VVEEPE, too little is contrary to praier. S. Paul chargeth Timothie to be inſtant, in ſeaſon, & out of ſeaſon. Firſt in ſeaſon, then out of ſeaſon. Teaching thereby that vnſeaſonable opportunity, is better then ſeaſonable importunity. Yet to keepe a meane in exhorting, that we muſt as well vſe importunity ſometimes, ſo it bee in ſeaſon, as take an opportunity alwaies, though it be out of ſeaſon. Euen ſo, ſayes our Sauiour here, VVEEPE NOT BVT

WEEP. First weepe not, then but weepe. Teaching thereby, that not to weepe, is better then to weep; yet to keepe a meane in weeping, that we must, as wellsometimes in not weeping weepe, as alwaies in weeping not weep. For the Apostle saith, *That they which reioice must bee as though they reioiced not, and they which weepe must be as though they wept not. They which reioice, must be as though they reioiced not*; because, saith Gregory, [b] All the ioy the godly haue in this life, is as a sower grape gathered out of time. And Ambrose, [c] The children of God not onely in sorrow, but euen in ioy also sometimes shed teares. *They reioice as though they reioyced not. And they which weepe, must be as though they wept not*, because, saith Macarius, [d] Euen teares are a comfort to the righteous. And Ambrose againe, [e] To them that are well affected, weeping is a very great delight. *They weepe as though they wept not.* Wherefore as certaine leauen apples haue a sowrish sweetnesse, and some old wines haue a sweetish sowrenesse: so *both our sorrow must bee ioyfull, and our ioy must be sorrowfull. Our sorrow must bee ioyfull*; as Christ did weepe vpon Palme sunday

b *Gaudium huius vitæ, vua acerba. In c. 28 Iobi.*

c *Non solum dolor, sed & lætitia habet suas lachrymas.*

d Αἱ τῶν δακρύων, παράκλησις. *Homil. 1*

e *Est pijs affect. ib. quædam etiam flendi voluptas. De obitu Valentiani. b. 449.*

ſunday. Chriſt did weepe. There is ſorrow. Vpon Palme ſunday. There is ioy. *And our ioy muſt be ſorrowfull*; as the Iſraelites did eat the ſweet Eaſter lambe with ſowre hearbes. The ſweet Eaſter lambe. There is ioy. WEEPE NOT. With ſowre hearbs. There is ſorrow. BVT WEEP. WEEP NOT. This is a firy ſpeech, as when S. Iohn ſayes, that Chriſts eies are as a flame of fire, [f] that is, ſubiect now to no weeping. BVT WEEP. This is a watry ſpeech, as when Dauid ſayes, I water my couch with my tears. So that if we would reconcile theſe ſpeeches together, we muſt reconcile fire and water together. Gregory obſerueth that in the raine-bow there are two colors, red which reſembleth fire, and blew which reſembleth water. [g] Redde, that we might not weepe, beholding the fire which ſhall burne when Chriſt ſhal iudge the world: and blew, that wee might weepe, beholding the water which did flow when God did drowne the world. Therefore as there bee two colours, red and blew in one raine-bow: So there muſt bee two affections, ioy and ſorrow in one heart. This the wiſedome of our Anceſtors ſeemeth to inſinuate, euen in

f *Reuel.* 19. 12

g *In arcu eodem color ignis & aquæ ſimul oſtenditur: quia ex parte cæruleus, ex parte rubicundus: vt vtriuſque iudicij teſtis ſit, vnius videlicet faciēdi, & alterius facti.* Homil. 8. *in Ezec.*

the apparell which they haue appointed to be worn at this ſolẽnity. For the chiefe magiſtrates of the Citie this day weare ſcarlet gownes, which is a kind of red like fire; but to morrow they weare violet gownes, which is a kind of blew like water. Wherefore the colours of the rainebow, which we ſee in your attire, doe admoniſh you and vs all, that ioy and ſorrow haue ſuch an entercourſe in this life, that though this day wee WEEPE NOT, yet to morrow perhaps we cannot BVT WEEPE. This day wee reade Salomons ſongs, to morrow peraduenture we may reade Ieremies lamentations. Now in Elias his ſacrifice, there were not only the colours of fire and water, but euen fire and water indeede. [h] Inſomuch as the fire of the Lord conſumed and licked vp the water of the Altar. And aſſuredly our ſorrowfull ſoule will be a moſt acceptable ſacrifice to God, as Elias his ſacrifice was, if we haue both the fire of Ætna, and the water of Nilus, ſo as the ardent fire of faith well nie conſume & almoſt burn vp the flowing ſtreame of loue. * Auſtin reporteth, that there is a fountain in Epirus, which not onely putteth out torches that are

[h] 1. Reg. 18. 38.

* *In Epiro ſacer fons eſt frigidus vltra omnes aquas, & ſpectatæ diuerſitatis. Nam ſi in eum ardentem demergas facem, extinguit, ſi procul ac ſine igne admoueas, ſuopte ingenio inflammat. Solinus Poly. c. 12.*

are lighted, but alſo lighteth torches that are put out. [i] Fulgoſus likewiſe reporteth, [k] that there is another fountaine neere Grenoble a Citie in France, which although it haue not hot waters as a bath, yet oftentimes together with bubbles of water it caſteth vp flames of fire. The fountain of teares that is in our eies muſt be like theſe two fountaines. As the Pſalmiſt witneſſeth, *When my ſorrow was ſtirred* (ſaies hee) *my heart was hot within me, and while I was muſing, the fire kindled.* [l] *When my ſorrow was ſtirred.* There is the firſt fountaine. *My heart was hot within mee.* There is the torch lighted. *And while I was muſing.* There is the other fountaine. *The fire kindled.* There is the flame burning. Whereupon one ſayes fitly, Our eies muſt neither be drowned, nor drie. [m] If they want fire, they will be drowned. If they want water, they will be drie. Wherefore, both WEEPE NOT, and BVT WEEPE; both fire and water muſt goe together, that our eies be neither drowned, nor drie. And this is the right moderation wee muſt keepe in weeping, as appeareth in this third part, VVEEPE NOT, BVT VVEEPE both

i *De ciuitate Dei lib. 22. c. 3.*

k *Mirum fontem dicere debemus, apud Gratianopolin Gallicam vrbem. Nam quamuis calentes aquas non habeat, tamen ſimul cum ipſis aquis flammas perſæpe emittit Fulgoſus lib. 1. non longè à fine.*

l Pſal. 30. 3.

m *Nec fluant oculi, nec ſicci ſint. Seneca.*

the apparell which they haue appointed to be worn at this solemnity. For the chiefe magistrates of the Citie this day weare scarlet gownes, which is a kind of red like fire; but to morrow they weare violet gownes, which is a kind of blew like water. Wherefore the colours of the rainebow, which we see in your attire, doe admonish you and vs all, that ioy and sorrow haue such an entercourse in this life, that though this day wee WEEPE NOT, yet to morrow perhaps we cannot BVT WEEPE. This day wee reade Salomons songs, to morrow peraduenture we may reade Ieremies lamentations. Now in Elias his sacrifice, there were not only the colours of fire and water, but euen fire and water indeede. [b] Insomuch as the fire of the Lord consumed and licked vp the water of the Altar. And assuredly our sorrowfull soule will be a most acceptable sacrifice to God, as Elias his sacrifice was, if we haue both the fire of Ætna, and the water of Nilus, so as the ardent fire of faith well nie consume & almost burn vp the flowing streame of loue. [*] Austin reporteth, that there is a fountain in Epirus, which not onely putteth out torches that are

[b] 1. Reg. 18. 38.

[*] *In Epiro facer fons est frigidus vltra omnes aquas, & spectatæ diuersitatis. Nam si in eum ardentem demergas facem, extinguit, si procul ac sine igne admoueas, sponte ingenio inflammat. Solinus Poly. c. 12.*

are lighted, but also lighteth torches that are put out. [i] Fulgosus likewise reporteth, [k] that there is another fountaine neere Grenoble a Citie in France, which although it haue not hot waters as a bath, yet oftentimes together with bubbles of water it casteth vp flames of fire. The fountain of teares that is in our eies must be like these two fountaines. As the Psalmist witnesseth, *When my sorrow was stirred* (saies hee) *my heart was hot within me, and while I was musing, the fire kindled.* [l] *When my sorrow was stirred.* There is the first fountaine. *My heart was hot within mee.* There is the torch lighted. *And while I was musing.* There is the other fountaine. *The fire kindled.* There is the flame burning. Whereupon one sayes fitly, Our eies must neither be drowned, nor drie. [m] If they want fire, they will be drowned. If they want water, they will be drie. Wherefore, both WEEPE NOT, and BVT WEEPE; both fire and water must goe together, that our eies be neither drowned, nor drie. And this is the right moderation wee must keepe in weeping, as appeareth in this third part, VVEEPE NOT, BVT VVEEPE both

[i] *De ciuitate Dei lib. 25. c. 3.*

[k] *Mirum fontem dicere debemus, apud Gratianopolin Gallicam vrbem. Nam quamuis calentes aquas non habeat, tamen simul cum ipsis aquis flammas persæpe emittit Fulgosus lib. 1. non longè à fine.*

[l] Psal. 30. 3.

[m] *Nec fluant oculi, nec sicci sint. Seneca.*

both together. WEEPE NOT FOR ME, BVT WEEPE FOR YOVR SELVES.

THe fourth part followeth, FOR ME. Weepe not too much for my death. For the death of Christ, is *the death of death: the death of the diuell: the life of himselfe: the life of man.* The reason of all this, is his innocencie and righteousnes, which makes first, that as the life of Christ is the life of life; so the death of Christ is *the death of death.* Put the case how you please, this is a most certaine truth, that the gate of life had neuer bin opened vnto vs, if Christ who is *the death of death*, had not by his death ouercome death. [a] Therefore both before his death he threatneth and challengeth death, saying, [b] O death I will bee thy death: and also after his death, hee derideth and scorneth death, saying, [c] O death thou art but a drone, where is now thy sting? [d] Aske death any of you (I pray) and say, death how hast thou lost thy sting? how hast thou lost thy strēgth? What is the matter that virgins and very children do now contemne thee, wheras Kings and euen tyrants did before feare thee?

a *Mors morti mortem nisi morte dedisset, Cœlestis vitæ ianua clausa foret.*
b *Ose.*13.14.
c 1.*Cor.*15. 55.
d *Sic Iohannes Pistorius Erasmi Roterodami affinis, igni cremandus dixit, O mors vbi est tua victoria?*

thee? Death(I warrant)will anſwere you, that the only cauſe of this is the death of Chriſt. Euen as a Bee ſtinging a dead body, takes no hurt, but ſtinging a liue body many times, loſeth both ſting and life together; in like maner, death ſo long as it ſtung mortall men only, which were dead in ſinne, was neuer a whit the worſe, but when it ſtung Chriſt once, who is life it ſelfe, by and by it loſt both ſting and ſtrength. Therefore as the braſen ſerpent was ſo farre from hurting the Iſraelites, that contrariwiſe it healed them: after the ſame ſort, death is now ſo far from hurting any true Iſraelite, that on the other ſide, if affliction as a fiery ſerpent ſting vs, or if any thing elſe hurt vs, preſently it is helped and redreſſed by death. Thoſe which will needes play the hobgoblins, or the night-walking ſpirits (as we call them) all the while they ſpeake vnder a hollow vault, or leape foorth with an vgly vizard vpon their faces, they are ſo terrible, that he which thinks himſelfe no ſmall man, may perhaps bee affrighted with them. But if ſome luſty fellow chance to ſteppe into one of theſe, and cudgle him well fauoredly, and pull the vizard

vizard from his face, then euery boy laughes him to ſcorne. So is it in this matter. Death was a terrible bulbegger, and made euery man afraide of him a great while; but Chriſt dying, buckled with this bulbegger, and coniured him (as I may ſay) out of his hollow vault, when as the dead comming out of the graues, were ſeene in Ieruſalem: and puld the vizard from his face, when as he himſelfe riſing, left the linnen clothes which were the vizard of death, behinde him. Therefore as that Aſſe called *Cumanus aſinus*, ietting vp and downe in a Lions skinne, did for a time terrifie his maſter, but afterwards being deſcried, did benefit him very much: ſemblably death ſtands now like a ſilly aſſe, hauing his Lions skinne pulled ouer his eares, and is ſo far from terrifying any, that it benefits all true Chriſtians, becauſe by it they reſt from their labours, and if they be oppreſſed with troubles or cares, when they come to death they are diſcharged; death as an Aſſe doth beare theſe burthens for them. O bleſſed, bleſſed bee our Lord which hath ſo diſarmed death that it cannot doe vs any hurt, no more then a Bee

can

can which hath no ſting; nay rather it doth vs much good, as the braſen ſerpent did the Iſraelites: which hath ſo diſmaſked death, that it cannot make vs afraid, no more then a ſcarbug can which hath no vizard; nay rather as an Aſſe beareth his maſters burthens, ſo death eaſeth and refreſheth vs. This hath Chriſt done by his death. Hee that felleth a tree vpon which the Sun ſhineth, may well cut the tree, but cannot hurt the Sunne. He that powreth water vpon yron which is red hotte, may well quench the heate, but he cannot hurt the yron. And ſo Chriſt the Sun of righteouſneſſe did driue away the ſhadow of death: and as glowing yron was too hot and too hard a morſell for death to digeſt. All the while Adam did eate any other fruit which God gaue him leaue to eate, hee was nouriſhed by it: but when he had taſted of the forbidden tree, he periſhed. Right ſo death had free leaue to deuoure any other man, Chriſt onely excepted, but when it went about to deſtroy Chriſt, then it was deſtroied it ſelfe. Thoſe barbarous people called Cannibals, which feed onely vpon raw fleſh, eſpecially of men, if they happen

pen to eate a peece of rosted meate, commonly they surfet of it, and die. Euen so the right Canniball the onely deuourer of all mankind, death I meane, tasting of Christs flesh, and finding it not to bee raw (such as it was vsed to eate) but wholsome and heauenly meate indeed, presently tooke a surfet of it, and within three daies died. For euen as when Iudas had receiued a sop at Christs hand, anon after his bowels gushed out. In like sort, death being so saucie as to snatch a sop (as it were) of Christs flesh, and a little bit of his body, was by and by like Iudas choked and strangled with it, and faine to yeeld it vp againe, when Christ on Easter day reuiued. Death I wisse, had not been brought vp so daintily before, nor vsed to such manner of meate, but alwaies had ruined either with Mithridates daughters vpon the poison of sin, or else with Noahs Crow vpon the carrion of corruption. Wherefore now, saith Fulgentius, [e] death did indeed taste of Christ, but could not swallow him vp, nor digest him. Contrariwise Christ as soone as euer hee had but a little tasted of death, [f] eftsoones hee did deuoure death,

e *Mors Christum gustauit, sed non deglutiuit.*
f *Heb.2.2.v.9.*

death, hee did ſwallow vp death in victory. And ſo the death of Chriſt by reaſon of his righteouſneſſe is *the death of death.*

It is alſo the *death of the diuell.* As the Apoſtle ſaith, that by his death he did ouercome not onely death, but him alſo which had the power of death, the diuel. It is reported, that the Libard vſeth a ſtrange kind of policie to kill the Ape. Hee lieth downe vpon the ground, as though he were ſtarke dead; which the Apes ſeeing, come all together, and in deſpight skip vp vpon him. This the Libard beareth patiently, til he thinks they haue wearied themſelues with their ſporting: then ſuddenly he likewiſe leapes vp, and catches one in his mouth, and in each foote one, which immediatly he killeth and deuoureth. [g] This was Chriſts policie. He was laid in the duſt for dead. The diuell then inſulted ouer him, and trampled vpon him. But hee like a liuely Libard, ſtarting vp on Eaſter day, aſtoniſhed the ſouldiers ſet to keep him, which were the diuels apes, and made them lie like dead men, [h] Euen as hee told them before by his Prophet, ſaying; I will bee to

g *Conculcant inſultantes ludibrij cauſa donec pardalis ſentiens illas iam ſaltando defatigatas derepente reuiuiſcens aliam dentib. aliam vnguib. corripit. Eraſ. Prou. Pardi mortem adſimulat.*

h *Math. cap. 28. ver. 7.*

to them as a very Lyon, and as a Lybard in the way of Aſhur. [i] For as blind Sampſon by his death killed the Philiſtins, when they were playing the apes in mocking and mowing at him: [k] ſo Chriſt by his death deſtroied the diuell. Scaliger writeth, that the Chameleon when he eſpies a ſerpent taking ſhade vnder a tree, climbes vp into that tree, and lets downe a threed, breathed out of his mouth as ſmall as a ſpiders threed, at the end whereof, there is a little drop as cleer as any pearle, which falling vpon the ſerpents head, kils him. [l] Chriſt is this Chameleon. He climbes vp into the tree of his croſſe, & lets downe a threed of bloud iſſuing out of his ſide, like Rahabs red threed hanging out of her window, [m] the leaſt drop whereof being ſo precious and ſo peerleſſe, falling vpon the ſerpents head, kils him. The wilde bull, of al things cannot abide any red colour. Therefore the hunter for the nonce, ſtanding before a tree, puts on a red garment: whom when the bull ſees, hee runnes at him as hard as he can driue. But the hunter ſlipping aſide, the buls hornes ſticke faſt in the tree. As when Dauid ſlipped aſide,

[i] Oſe. 13. 7.

[k] Iude 16. 25.

[l] *Ex ore filum demittit araneorum more: in cuius fili extremo guttula eſt margaritæ ſplendore, ea tactus in vertice ſerpens moritur ex* 196.

[m] *Signa fidei atque vexilla dominicæ paſſionis attollens coccum in feneſtra ligauit. Ambr. de fide. l. 5. c. 5. & Paulinus Natali. 8. Puniceo proprium ſignauit vellere teſtum.*

aside Sauls speare stucke fast in the wall.
* Such a hunter is Christ. Christ standing before the tree of his crosse, puts on a red garment dipt and died in his owne bloud, as one that commeth with redde garments from Bozra.° Therefore the diuell and his angels like wilde bulles of Bazan[p] runne at him. But he shifting for himselfe, their hornes sticke fast in his crosse. As Abrahams ram by his hornes stucke fast in the briers.[q] Thus is the diuell caught and killed. A dragon indeed kils an Elephant; yet so as the Elephant falling downe, kils the dragon with him. An Elephant kils Eleazar: yet so as Eleazar falling down kils the Elephant with him[r]. And accordingly to this, the diuel killing Christ, was killed by Christ. Yea as an Elephant is stronger then the dragon, and Eleazar is stronger then the Elephant: so Christ is stronger then them both. For the Elephant doth not liue after he hath killed the Dragon, neither doth Eleazar liue after he hath killed the Elephant: but Christ liueth after he hath destroied the diuell. Leauing the diuell dead, he is now risen himselfe from the dead. Wherefore as a Lybard killeth the

* 1. Sa. 19. 10.
° Esa. c. 63. 1.
[p] Psal. 22. 12.
[q] Gen. 22. 13.
[r] 1. Mach. 6. 46.

ape: and a Chameleon the serpent: and a hunter the bull: and an Elephant the dragon: and Eleazar the Elephant himselfe: so Christ the true Eleazar, which signifies the helpe of God, hath by his death killed, that mischieuous ape the diuell: that old serpēt the diuel: that wild bull the diuell: that great dragon the diuell: that ranging Elephant the diuell. Whē Mahomet the second of that name beseeged Belgrade in Seruia, one of his captaines at length got vp vpon the wal of the City with banner displaied. A noble Bohemian espying this, ranne to the captaine, and clasping him fast about the middle, asked one Capistranus standing beneath, whether it would be any daunger of damnation to his soule, if he should cast himselfe downe headlong with that dogge (so he tearmed the Turke,) to bee slaine with him? Capistranus answering that it was no daunger at all to his soule, the Bohemian forthwith tumbled himselfe downe with the Turke in his armes, and so by his own death onely saued the life of all the City.[f] Such an exploit was this of Christ. The diuell like the great Turke besieging not onely one City, but euen

[f] Zieglerus, l. de illustribus viris Germaniæ, cap. 98.

euen all mankind, Christ alone like this noble Bohemian encountred with him. And seeing the case was so, that this dog the diuell could not be killed starke dead except Christ died also; therfore he made no reckoning of his life, but gaue himselfe to death for vs, that he onely dying for all the people, by his death our deadly enemy might forcuer bee destroied. For so Origen teacheth that these were a. crucified vpō the crosse of Christ: Christ himselfe, visibly: with his will: and for a time. The diuell inuisibly: against his will: and for euer. Therefore the crosse is that victorious chariot in the vpper part wherof Christ sitteth as a triumphant conqueror, and in the lower part of it the diuell is drawne as a captiue, and is made an open spectacle of ignominy, & reproch. Diuerse ancient fathers note the virgine Mary was maried that the diuell might be deceiued. For hee knew well enough Christ should be borne of a virgin. But hee neuer suspected blessed Mary was a virgine, considering she was wedded to Ioseph. Therefore hee did not lie in wait to destroy the seede of the woman so circumspectly as otherwise hee

* *Hom. 8. in Iosua.*

would if he had beene aware or wiſt any ſuch thing. So that the birth of Chriſt did coſen the diuell. But the death of Chriſt did conquere the diuell. And that much more glorioufly when the temple of his body was vpon the pinacle of the croſſe, than when the body of his croſſe was vpon the pinacle of the temple. For when he was vpon the temple his breath ſpake better things then Sathan: but when he was vpon the croſſe his bloud ſpake better things then Abel: and there his breath came from his lunges out of his mouth, but here his bloud came from his heart out of his ſide: and there hee fought, ſtanding ſtoutely to it, and withſtanding Sathan hee would not in any wiſe throw downe himſelfe, but here hee skirmiſhed yeelding and humbling himſelfe to the death of the Croſſe: and there the diuell aſcended vp to him vnto the toppe of an high mountaine, and ſo (as I may ſay) bad him baſe at his owne gaole, but here he himſelfe deſcended down to the diuell into the neathermoſt hell, and ſo ſpoiled principalities and powers, and ſlew the great Leuiathan in the verie bottome of his own bottomles pit. For

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the diuell like a greedy rauenous fish snatching at the bait of Christs body (as Damascene speaketh) was pearced through, and twitcht vp with the hooke of his Deity [u]. Therefore both before Christs passion, Peter tooke mony out of a fishes mouth to pay his tribute: and also after Christs passion, the disciples broiled a fish for him to feede vpon. Whereby we see that Christ, who made a fish pay tribute to Cæsar for him, made the Diuell also pay tribute to death for him: and on the other side that the diuell while hee went about to catch this good fish, which is Iesus Christ Gods sonne the Sauiour, (as Methodius & Sibylla proue the letters of ἰχθὺς [x] seuerally signifie) was himselfe caught, yea also killed by Christ. So that all the while Christ was buried in the graue, the diuel was broiled in hell. Wherefore as it was bootlesse for Golias to brandish his speare against Dauid: so it little auailed the diuell to shake his speare likewise in the hand of the souldier against the heart of Christ. For as Dauid hauing heard Golias prate and talk his pleasure, when they came to the point at the first stroke

[u] τῷ τῆς θεότητος ἀγκίστρῳ περιπείρεται.

[x] Ἰήσους χρίστος θεοῦ υἱὸς σωτήρ.

ouerthrew him. so Christ with that very selfe same speare which gaue him a little venny in comparison, or (if it bee lawfull for me so to speake) but a phillip on the side, which was soone after recured, gaue the diuel a deadly wound in the forehead which with all his paweshee shall neuer be able to claw off. And againe, as Dauid onely with his sling wrought this feate: so Christ onely by his death, and by the power of his crosse, which is the sling of Dauid, y did conquere & subdue the deuil. And so the death of Christ, by reason of his righteousnes, is *the death of the deuil*. It is on the other side, *the life of himselfe*. That which was prophesied in the Psalme is here fulfilled in Christ. [2] The iust shall flourish as the Palme tree. In the hebrew it is *Tamar*, which signifies onely a palme tree. But in the greeke it is *Phonix* which signifies not only a palm tree, but also a Phenix. Which translation proueth two things. First, that Iesus the iust one did most flourish, when hee was most afflicted. For the iust shall flourish as the palme tree. [a] Now the Palme tree, though it haue many waights at the top, and many snakes at the roote, yet still it saies, I

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[1] *Sane crux ipsa funda est, qua Dauid Goliath horrendum armis & formidabilem visu prostrauit humi. Cyr. Job. l 8.17.*

[2] Psal. 92.12.

[a] *Chaltamar.*

am neither oppreſſed with the waights, nor diſtreſſed with the ſnakes. b And ſo Chriſt the true palme tree, though al the iudgements of God, and all the ſinnes of the world, like vnſupportable waighies were laid vpon him, yea though the curſed Iewes ſtood beneath like venemous ſnakes hiſſing and byting at him, yet he was neither ſo oppreſſed with them, nor ſo diſtreſſed with theſe, but that euen vpon his croſſe he did moſt flouriſh when he was moſt afflicted. As peny roiall being hung vp in the larder houſe, yet buds his yellow flower: and Noahs oliue tree being drownde vnder the water, yet keepes his greene braunch: and Aarons rod being clung and drie, yet brings forth ripe almonds: and Moſes bramble buſh being ſet on fire, yet ſhines, and is not conſumed. Secondly, that Ieſus the iuſt one did moſt liue, when he ſeemed moſt to be dead. For the iuſt ſhall flouriſh as the Phenix. * Now the phenix though ſitting in his neſt among the hote ſpices of Arabia he be burnt to aſhes, yet ſti l hee ſaies, I die not, but old age dieth in mee. c And ſo Chriſt the true Phenix, though lying in his graue among the hote ſpices wher-

b *Nec premor, nec perimor.*

* *ὡς φοῖνιξ.*

c *Moritur me non moriente ſenectus.*

with Nichodemus embalme him, hee was neuer like to riſe from death to life againe, yet he died not, but mortality died in him, and immortality ſo liued in him, that euen in his ſepulchre hee did moſt liue, when hee ſeemed moſt to bee dead. As the laurell is greeneſt in the fouleſt winter: and the lime is hoteſt in the coldeſt water: and the glow-worme ſhineth brighteſt when the night is darkeſt: and the ſwan ſingeth ſweeteſt when his death is neareſt. [d] Epaminondas being ſore wounded in fight, demaunded of his ſouldiers ſtanding by, whether his enemies were ouerthrowne or no? They anſwered, yea. Then whether his buckler were whole or no. They anſwered alſo, I. Nay then (ſaies he) all is well. This is not the end of my life, but the beginning of my glory. For now your deare Epaminondas dying thus glorioufly ſhall rather bee borne againe then buried. [e] Chriſt likewiſe was ſore wounded. But his enemies death and the diuell were ouerthrowne and ſpoiled. His buckler, which was his Godhead, was whole and vntouched. Therfore there was no harm done. His death was no death, but an exaltati-

[d] *Cantator cygnus funeris ipſe ſui. Martialis lib. 13. Epigr.*

[e] *Nunc enim veſter Epaminondas naſcitur, quia ſic moritur.*

altation vnto greater glory.[f] That noble Eunuch riding in his coach read in Eſay, that Chriſt was ſilent before his death, as a lambe before the ſhearer. He ſaith not, before the butcher, but, before the ſhearer. Inſinuating, that death did not kill Chriſt, but onely ſheare him a little. Neither yet had death Chriſts fleece when hee was ſhorne. For Chriſt taking to himſelfe a ſpunge full of vineger, [g] that is, full of our ſharpe and ſower ſinnes, did giue vs for it purple wooll full of bloud, [h] that is, full of his pure and perfect iuſtice. And indeed the onely liuery which Chriſt our Lord and Maſter giueth all vs that are his faithfull ſeruants, is a coat made of this purple wooll. The Pſalmiſt ſaith, that God giueth his ſnow like wooll. But here wee may turne the ſentence, and ſay, that Chriſt giueth his wooll like ſnow. For as ſnow couereth the ground when it is ragged and deformed; ſo Chriſts wooll which is his coate without ſeame, couereth our ſinnes, and though they were as crimſon, yet maketh them white as ſnow. And as Gedeons fleece when it was moiſt, the earth was dry, but when it was dry, the earth was moiſt:

[f] *Ego ſi exaltatus fuero.* Ioh. 12. 32.

[g] Ioh. c. 19. 29.

[h] Heb. c. 9. 19.

moist: So when Christs fleece was moist as a greene tree, then were all wee drie like rotten stickes; but when his fleece was dry, all the bloud and water being wrung out of his precio is side, then were we moistened with his grace. Wherefore seeing death had not Christs fleece when he was shorne, but we haue it which beleeue in him, it followeth that neither death was the better, nor Christ the worse But as a lambe is much more nimble & liuely for shearing; so this shearing of death was a kind of quickning to the lambe of God, and onely a trimming to him before he ascended to his Father, as Ioseph was trimmed and pouled before he appeared to Pharaoh. For looke how Adam slept: so Christ died. [1] When Adam slept, his side was opened: when Christ died, his side was opened. Adams side being opened, flesh and bone were taken out: Christs side being opened, water and bloud were taken out. Of Adams flesh and bone the woman was built: of Christs water and bloud the Church is built. So that the death of Christ is nothing else but the sleepe of Adam. For as he saith of the damsels death, The damsell

[1] *Dormit Adam, moritur Christus. Prosper.*

ſell is not dead but ſleepeth; ſo hee ſaith of his owne death, I laid me downe and ſlept, and roſe vp againe, for the Lord ſuſtained me. And in another place, when God the Father ſaith to his Son, Awake my glory, awake my lute and harpe: God the Sonne anſweres to his Father, I will awake right early. That veſſell which Peter ſawe in a trance, which came downe from heauen to the earth, and was knit at the foure corners, and had all maner of beaſts in it, did betoken Chriſt. Chriſt came downe from heauen to the earth, and his ſtory is knit vp by the foure Euangeliſts: and hee hath made Iewes and Gentiles, yea all Nations, though they were as bad as beaſts before, yet he hath made them all, I ſay, one in himſelfe. Now ſaith Caſſianus, it is worth the noting, that the holy Ghoſt ſaith not, this veſſell was a ſheete, but was like a ſheet. [b] A ſheete may ſignifie either ſleepe or death. Becauſe there is both a ſleeping ſheete, and a winding ſheete. But neither was Peters veſſell a ſleepe, though it were like a ſheete: neither was Chriſts body dead, though it were lapt in a ſheete. For wee our ſelues cannot ſo

[b] *Pulchre ait, Non linteum, ſed Quaſi linteum.*

ſo properly bee ſaid to liue in our firſt birth, as in our ſecond birth: and Chriſts life when hee lay in that new wombe, in which neuer any other was conceiued, is nothing to his life, when hee lay in that new tombe, in which neuer any other was buried. Wherefore as Iacob trauelling towards Haram, when hee had laid an heape of ſtones vnder his head, and taken a nap by the way, was much reuiued with it after his tedious iourney: ſo Chriſt trauelling towards heauen, when hee had ſlept a little in that ſtony ſepulchre which was hewen out of a rocke, liued then moſt princely after his painfull paſſion. Tell me when did Ionas liue? in the hatches of the ſhip, or in the belly of the whale? In the hatches of the ſhippe? Why? I am ſure you will not ſay ſo. That was nothing. But to liue in the belly of the whale, when the mariners were in extreme ieopardy and danger vpon the water, and yet Ionas moſt ſafe and ſecure vnder the water, this indeed was ſomewhat. Who euer ſaw ſuch a wonder? The waues were one while hoiſted vp to the higheſt clouds, another while hurled downe to the nethermoſt depth, Ionas him-

him ſelfe being all this while in the very gulfe of deſtruction, and yet not one haire the worſe. Chriſts caſe was the ſame. As Ionas was in the belly of the whale three daies & three nights: ſo and ſo long was the ſonne of man in the bowels of the earth. Yet he had no more hurt then Ionas had: but liued better vnder the earth then we can vpon the earth, better in death then we can in life. Tell me when did Daniel liue? In the Kings court, or in the Lions denne? In the Kings court? why? there is no great reaſon for that. Any man might haue liued there. But to liue in the Lions den, when the mouth of the den was ſhut, and the mouthes of the Lions open, this indeed was the life of an Angel, & no man. What king could euer make Lions attend and wait vpon him? Yet heere you might haue ſeene worthy Daniel ſitting in the midſt of many hungry Lions, when as the Lions lay downe at his feete couching and crouching before him, and adored their owne pray caſt vnto them, which otherwiſe they would haue worried, and being beaſts, became men in humanity toward this Saint, ſeeing men became beaſts in cruelty

elty against him. The same reason was in Christ. His sepulchre was sealed as well as Daniels den. And hee saith also of himselfe in the Psalme, My soule is among Lions. These Lions were the terrors of death, and the horrors of hell. Yet hee tooke no more hurt then Daniel did. But brake the chaines of death into fitters, and the gates of hell into shiuers, and then most gloriously triumphed. And so the death of Christ by reason of his righteousnes, is *the life of himselfe.*

It is lastly *the life of man.* When Christs speare had opened that way of life which the Cherubins sword had stopt vp, then saith our Sauiour to the theefe, This day shalt thou be with mee in Paradise. Adam and Eue both in one day were expelled out of paradise. Christ and the theefe both in one day were receiued into paradise. Yea both in one houre of the day. For about noone, when the winde blew, Adam and Eue were expelled. And so about the sixth houre, that is, about twelue a clocke in the day time, Christ and the theefe were receiued. Christ saying to the theefe while hee did draw him vp into paradise, [1] I doe draw thee

[1] Ose. cap. 11.

thee with the cords of a man euen with bands of loue. But the septuaginte translate the Hebrew words [m] which signifie, with the cords of a man, into those Greeke words [n], which signifie, with the destruction of a man. As if Christ should say thus to the theefe: I doe so dearely loue thee, that I am content my selfe to bee destroied, that thou maiest be saued, my selfe to die, that thou maiest liue. I doe draw thee with the destruction of a man, euen with bands of loue. So that the theefe who saw his owne wounds and death in Christs body, did see also Christs sauing health and life in his owne body. As Alcuinus saith, writing vpon the sixth of Iohn; [o] When the liuing Lord died, then the dying theefe liued. Notably saith the Prophet, [p] The breath of our nostrels, Christ the Lord is taken in our sinnes, to whom we said, wee shall liue in thy shadow. If Christ be the breath of our nostrils, then he is our life. And againe, if wee liue in his shadow, then wee liue in his death. For where there is breath in a shadow, there there is life in death. Now as the ouershadowing of the holy Ghost was the

[m] *Bechauele adam.*

[n] εἰ διαφθορᾷ αἰθρώπου.

[o] *Assumpsit vitæ mortem, vt mors acciperet vitam.*

[p] Lament. 4. ver. 21.

the life of Christ; so the ouershadowing of Christ, is the life of man. And as Peters shadow gaue health to the sicke: so Christs shadow giueth life to the dead: yea a thousand times rather Christs then Peters. For as Elias his spirit was doubled vpon Elizeus, because Elias being aliue restored some to life, but Elizeus, as Ierome saith, being dead, raised vp one from the dead: [q] so Peters spirit was doubled vpon Christ, because Peter being aliue, was a Physition to the liuing: but Christ, as Chrysostome saith, being dead, was a physition to the dead.[r] Or rather indeed, in this comparison there is no comparison. But as Peters spirit was a shadow to Christs spirit, so Peters shadow was nothing to Christs death. Ezekias seeing the shadow of the Sunne goe ten degrees backe in the diall, was assured by this signe, that he should recouer of his sicknesse.[s] Sicke Ezechias may signifie all mankind, which is sicke by reason of sinne. But this is an vnfallible signe we shall recouer, because the Sunne hath gone ten degrees backe in the diall. The Sunne of righteousnes Iesus Christ hath for our sake made himself lower by many

[q] *Mortuus mortuum suscitauit.*

[r] Νέκρος νέκρων ἰατρός.

[s] Esa. ca. 38. 8.

many degrees in the earth. My father is greater then I. There he is gone backe tenne degrees below his father. Thou haſt made him lower then the Angels. There he is gone backe ten degrees below the Angels. I am a worme and no man. There he is gone backe ten degrees below men. A liue dogge is better then a dead lyon. [t] There hee is gone backe ten degrees below wormes. For he was not counted ſo good as a liue worme, but was buried in the earth as a dead lion to be meat for the wormes, if it had bin poſſible for this holy one to ſee corruption. But bleſſed, O bleſſed bee our Lord Chriſt being in the forme of God was buried in the graue, and ſo was made lower then his father; nay lower then angels; nay lower then men; nay lower then wormes; that wee being now no better then wormes might be crowned in heauen, and ſo might bee made higher then wormes; yea higher then men; yea higher then angels; yea partakers of the ſame life and kingdom with Chriſt. Pliny reporteth [u] that there was a diall ſet in Campus martius to note the ſhadowes of the ſun which agreeing

[t] Eccle. 9. v. 4.

[u] l. 36. ca. 10.

very well at the firſt, afterwards for thirty yeers together did not agree with the ſun. All the time of thoſe thirty; yea three and thirty yeares that Chriſt liued in his humiliation here vpon earth, you might haue ſeene ſuch a diall. In which time the ſhadow of the diall did not agree with the ſhining of the ſun. But thanks be to God, all the better for vs. When the ſunne went backeward ten degrees in the diall, then Ezechias went forward fifteen degrees in his life. He liued fifteen yeeres longer. And ſo the going of this ſunne Ieſus Chriſt ten degrees backward, hath healed all our ſicknes, and ſet vs a thouſand degrees forward, and infinitely aduanced vs by his death to euerlaſting life. For Chriſt is that louing Rachel, which dies her ſelfe in childe-birth to bring forth her ſonne Beniamin aliue; Chriſt is that righteous Adam which by the bloudy ſweate of his browes hath earned for vs the bread of life; Chriſt is that iuſt Noah, which ſhutting vp himſelfe in his Arke as in a ſepulchre ſaueth all that come to him aliue: Chriſt is that tender Pellican which wounding his own breſt, doth with his bloud reſtore againe

gaine his yong ones to life. And euen as when many birds are caught in a net, if a Pellican, or any other great bird that is among them get out, all the reſt that are little ones follow after: ſemblably Chriſt as a great bird hauing broken through the net of death, all we eſcape with him: So that wee may ſay with the Pſalmiſt, Our ſoule is eſcaped as a birde out of the ſnare of the fouler, the ſnare is broken & we are deliuered. Arnobius vpon theſe words in the Pſalme,[x] Deſpiſe not the worke of thine own hands, writeth thus, We are the worke of thine owne handes, ſeeing wee are thy workemanſhippe[y]. Now becauſe the worke of thy handes was deſtroied by the work of our hands, therefore were thy hands nailed to the croſſe for our ſinnes. That thoſe handes of thine might repaire againe the worke of thy handes by the tree of the croſſe, which was deſtroied by the tree of concupiſcence. Thus far Arnobius. Whereby wee may gather that the fruit of the tree of knowledge of good and euill is euill, that is death, but the fruit of the tree of life, that is of the croſſe of Chriſt, is life. When Alexander had throwne downe

[x] Pſal. 138. 8.

[y] Epheſ. 2. 10. *Ipſius ſumus factura conditi in Chriſto. Quantum ad ſubſtantiam fecit, quantum ad gratiã condidit. Tertull. aduer. Marc. 5. non longe a fine.*

the walles of the Thebes, Phryne a harlot promiſed that ſhe would at her owne charges repaire them againe, ſo that the Citizens would ſuffer this title to be grauen vpon the gate, *Alexander hath throwne them downe, but Phryne hath raiſed them vp*[z]. The caſe is quite contrary here. Eue hath ouerthrowne not onely Thebes, but euen alll mankind. Chriſt hath at his own coſt and charges repaired and built vs vp againe. Therefore wee muſt graue this title vpon the croſſe of Chriſt, *Eue hath throwne vs downe, but Chriſt hath raiſed vs vp.* Eues tree of knowledge of good and euill hath throwne vs down, but Chriſts tree of life hath raiſed vs vp. Nay I will be bold to ſay yet more. What is that? Marry this, That as far as the tree of life excelleth the tree of knowledge of good and euill, ſo farre the croſſe of Chriſt excelleth the treee of life. I know wel many will muſe and maruel much what I mean to ſay ſo. And ſome perhaps will ſcarce belieue it is true which I ſay. Neuertheleſſe, moſt chriſtian and bleſſed brethren, make you no doubt of it. For it is not my opinion or my ſpeech only. They are the very

[z] Αλλ' ἐκεῖνος μὲν κατέσκαψεν, οὗτος δὲ ἔρριψε. *Plutar.*

very words of our Sauiour. I came, saies he, that men might haue life[a], and that they might haue it more aboundantly. More aboundantly? What is that? That aboundantly wee might haue more life by the crosse of Christ, then euer wee could haue by the tree of life: that aboundantly we might gaine more by the obedience of Christ in his death, then euer we lost or could loose by the disobedience of Adam in his life. And therefore though that sinne of Adam was so hainous and so horrible: that it cast the image of God out of Paradise; that it polluted all the race of mankind; that it condemned the whole world; that it defaced the very frame of heauen it selfe; yet considering the sequele, how not only the guilt of this sinne, but euen the very memory of it is now vtterly abolished by the bloud of Christ, S. Gregory is not afraid to say, O happy, happy, happy man was Adam that euer hee so sinned and transgressed against God[b]. Because by this meanes both he and all we haue found; such plentifull redemption; such inestimable mercy; such superabundant grace; such felicity, such eterni

a Iohn 10.10.

b *O felix culpa quae talem ac tantum meruit habere redemptorem.*

[c] *Christi fel nostrum mel.*

[d] *Deiectum, non eiectum.*

ternity; such life by Christs death. For as hony being found in a dead lyon, the death of the lyon was the sustenance of Sampson; so Christs gall is our hony,[c] & the bitter death of Christ, by reason of his righteousnes is *the* sweet *life of man.* Thus you see that the death of Christ is *the death of death; the death of the diuell; the life of himselfe; the life of man.* And therfore he saies in this fourth part, weep not too much for my death, FOR ME WEEPE NOT FOR ME, BVT WEEPE FOR YOVR SELVES.

I Perceiue beloued I haue beene somewhat long in this part. Therefore I wil make more hast in the rest, and doe what I can deuise that I may not seeme tedious vnto you. Now then to the fift part. FOR YOVR SELVES. Weepe not too little for your owne life. For the life of man is quite contrary. The life of man is *the life of death: the life of the diuell: the death of himselfe: the death of Christ.* The reason of all this is his iniquity and sinne. Which euen in Gods deare children, saies Bernard, is cast downe, but not cast out.[d] Therfore though sin can not

not sometimes rule ouer vs, because it is cast downe, yet it will alwaies dwell in vs, because it is not cast out. For it is so bred in the bone, that till our bones be with Ioseph's bones caried out of Egypt, that is out of the world, sinne cannot bee carried out of our bones. The Irish history telleth vs, that the City of Waterford giueth this posey, *Intacta manet*[e]. Because since it was first conquered by King Henry the second, it was neuer yet attainted, no not so much as touched with treason. A so that the Ile of Arren in that country hath such a pure aire, that it was neuer yet infected with the plague. Wee cannot say thus of the nature of man That it is eyther so cleare from treason as that city is, or els that it is so cleare from infection as that Iland is. Nay our very reason is treason, and our best affection it is no better then an infection, if it bee well sifted in the sight of God. Eugrius recordeth,[f] that the Romanes got such a victory ouer Chosroes one of the Persian kings, that this Chosroes made a law, that neuer after any king of Persia should moue warre against the Romanes. We cannot possibly subdue sinne

[e] It cõtinueth vntouched.

[f] *Li. 5. ca. 15.*

in ſuch ſort, as the Romanes did this Perſian King. But doe we what wee can do, ſinne will alwaies be a Iebuzite, a falſe borderer, yea, a rancke traytor, rebelling againſt the ſpirit. Which makes the life of man, firſt to bee, ſaies Chryſoſtome, *a debt* (as it were) owne and due *to death* [g]. For the diuell is the father of ſin, and ſin is the mother of death. Heretipon Saint James ſaies, that ſin being finiſhed trauailing in child-birth like a mother bringeth forth death. And Dauid in the ninth pſalme calleth ſin the gate of death. Becauſe as a man comes into a houſe by the gate; ſo death came into the world by ſinne. The corruption of our fleſh did not make the ſoule ſinnefull: but the ſin of our ſoule did make the fleſh corruptible. Whereupon Lactantius calleth ſin the relieſe or the foode of death [h]. As a fire goeth out when all the fuell is ſpent, but burneth as long as that laſteth: ſo death dieth when ſin ceaſeth, but where ſin aboundeth, there death rageth. The Prophet Abacucke ſinning not, death was ſo far from him that hee was able to flie without wings: but King Aſa ſinning; death was ſo neare to him that he was

[g] ὄφλημα θανάτου.

[h] *Pabulum mortis.*

was not able to ſtand vpon his feet. Nay, we may ſee this in one and the ſelfeſame man. Moſes ſinning not, death could not meet with him in the bottome of the red ſea; but ſinning, death did ſeaze vpon him in the top of mount Nebo. So that the life of man by reaſon of his ſinne, is *the life of death.*

Jt is alſo *the life of the diuell.* As Emiſenus ſaith, Each one hath in him as many diuels as euils [i]: euery ſeuerall ſinne being ſufficient to maintaine a ſeuerall diuell. The godly finding no ioy in the earth, haue their conuerſation in heauen. But Satan finding no ioy in hell, hath his conuerſation in the earth. So that the earth is a hell to vs, but a heauen to him. Here he hath his liuing. As it was ſaid at the firſt, Thou ſhalt eate the duſt of the earth all the daies of thy life. This duſt, ſaith Macarius is the diuels diet [k]. And therefore as a ſcalde cur waits for a bone, ſo hee that goes about ſeeking whom he may deuoure, watches continually till the godly ſhake off the duſt from their feet, that is, ſhake off ſome ſinne which they haue gotten by walking in the world, that then hee may licke it vp as one of thoſe

i *Tot dæmonia quot crimina.*

k κατάβρωμα τοῦ ἰχθύου.

those dogs which did licke vp Iezabels bloud. This is meate and drinke to him.[l] He loues it alife to see vs sinne, euen as cursed Cham did to see Noahs nakednesse. And as flies are alwaies busie about a sore place: so saith Theophylact[m], That is a sport or a pleasure to Satan, which is a sore or a paine to man. Especially if he be a godly man. For this behemoth the diuell *eateth grasse as an oxe.* [n] Whereupon Gregory noteth, that a sheepe or any such other beast will eate any manner of grasse, though it be trampled and stained neuer so much: but an oxe will eate no kind of grasse, but that which is greene and fresh. And so the diuell will be sure to haue his feede of the very finest and best. [o] For the Angell of the Lord reioiceth most when one that is a sinner conuerteth. He eateth grasse as a sheepe. But the angell of Satan reioiceth most, when one that is a conuert sinneth. Hee eateth grasse as an oxe. If the diuell cannot keepe a man from liuing long, then hee will hinder him from liuing well.[p] If hee cannot kill him, then hee will corrupt him. And indeede hee takes greater pleasure in corrupting one godly

l *Dulce diabolo peccare nos. Hila. Enarra. in p.118.*

m ἡδονὴ ἐστῶ τὰ ἡμέτερα ἕλκη. *In cap. Luc. 16. p.320.*

n Iob 40.10.

o *Esca eius electa.* Abacuc. 1.16.

p *Aut impetrat mortes, aut impetit mores. Leo.*

ly man, then in killing a hundred wicked. Hee was more delighted when Dauid slew but Vrias, then when Saul slew himselfe: when Peter did but deny Christ, then when Iudas betraied him. So that the life of man by reason of his sinne, is the delight, yea it is the very *life of the diuell.*

It is on the other side *the death of himselfe.* O miserable wretch that I am (saith one) who shall deliuer mee from this bodie of death? The life of the godly is a very body of death. But their death is onely a shadow of death. Thales a Philosopher, being demanded what difference there is betweene life and death? Answered, They are all one. Then being asked againe, if he had not rather liue then die? No, saith he, as before, for they are al one. But Ierome saith farre more excellently, They are not all one. That is not true. For it is one thing to liue in continuall danger of death; another thing to die in continuall assurance of life. ¶ Therefore Ecclesiastes saith, that the day of our death is better then the day of our birth. For when we are borne, we are mortall: but when we are dead, we are immortall. And we

¶ *Aliud viuere morituros, aliud mori victuros.*

wee are aliue in the wombe to die in the world: but wee are dead in the graue to liue in heauen. Hence it is that the wicked are merry at their birth day, as Pharaoh made a feaſt at his birth day, when his chiefe Baker was hanged [r]: and Herod likewiſe made a feaſt at his birth day when Iohn Baptiſt was beheaded: but they are ſory at their dying day, as Iudas was ſory when hee went about to hang himſelfe: and Cain was afraid euery one would kill him that met him. Contrariwiſe, the godly are ſory at their birth day, as Iob, Let the day periſh wherein I was borne: and Ieremy, Let not the day wherin my mother bare mee be bleſſed [s]. But they are merry at their dying day, as Simeon, Lord now letteſt thou thy ſeruant depart in peace: and Paul, I deſire to be diſſolued and to be with Chriſt. Therefore we alſo keep holy daies, and celebrate the memory of the ſaints, not vpon their birth-daies, but vpon their death-daies, to ſhew that theſe two are not all one, but that the day of our death is better then the day of our birth. For wheras there are two waies, the one hauing in it, firſt a tranſitory life, and then an eternall death, the other hauing

[r] Gen. 40. 20.

[s] Ier. 20. 14.

in

in it first a transitory death, and then an eternall life: the wicked chuse to liue here for a time, thogh they die for it hereafter eternally; but the godly chuse to haue their life hid with Christ here, that they may liue with Christ eternally hereafter. Therefore the wicked neuer thinke of death; but the godly thinke of nothing else. As Alexander the Monarch of the world had all other things, saue only a sepulchre to bury him in whē he was dead; he neuer thought of that. But Abraham the heire of the world, had no other possession of his owne, but only a field which he bought to bury his dead in; he thoght of nothing els. We read that Daniel strowed ashes in the temple to descry the footsteps of Bels Priests, which did eat vp the meat. So did Abraham strow ashes in his memory, saying, I will speake vnto my Lord, though I be but dust & ashes. So do all the faithfull, remembring they shall one day be turned to dust and ashes. That so seeing and marking the footsteps of death, how it continually commeth and stealeth away their strength (as Bels priests did the meat) how it daily eateth vp and wasteth and consumeth their life, they may

may be alwaies prepared for it. Our first parents made them garments of figge leaues. But God misliking that, gaue them garments of skins. Therefore Christ in the Gospell cursed the fig tree which did beare only figge leaues to couer our sinne: but commended the Baptist which did weare skins to discouer our mortalitie. For not onely, as Austin saith, Our whole life is a disease: [t] but also as Bernard saith, Our whole life is a death. [u] The life of man by reason of his sin is a continuall disease, yea it is the very *death of himselfe.*

[t] *Vita morbus.*
[u] *Vita mors.*

It is lastly, *the death of Christ.* The Prophet Esay calleth Christ a sinne, or a sacrifice for sinne, [x] prefigured by all those sin-offerings of the old law. Because indeede, when Christ was crucified at the first, he was broken for our sinnes. According to that of Tertullian, [y] Sinne it was which brought the Sonne of God to his death. The Iewes were onely instruments and accessaries to it: sinne was the setter and the principall. They cried, *Crucifie him* in the court of Pilate: but our sinnes cried, *Crucifie him* in the court of heauen. Now as the death of Christ was not

[x] *Asham.* Esa. 53. 10.

[y] *Propter peccatum mori necesse habuit Filius Dei. Vide etiam Aug. Medita. ca. 7. vbi docet hominem esse causam passionis.*

efficient to saue the wicked: so the sinne of the wicked was not sufficient to condemne Christ. But the Scripture saith of them which either are, or at least wise seeme to be godly, They say they know God, but by their works they deny him: and Saul, Saul, why doest thou persecute me? And, They crucifie again vnto themselues the Sonne of God. Zachary prophecieth of Christ, * That when one shall say vnto him, What are these woundes in thy handes? Then he shall answere, Thus was I wounded in the house of my friendes: that is, in the house of them which ought to haue bin my friends. So that our sins did wound Christs handes at the first. And now also, not the wicked, which are no part of his body, but wee which are mysticall members of his body, and therfore should by good reason be his friends: we I say, doe yet oftentimes by our sinnes deny Christ with Peter: nay we persecute Christ with Paul: nay wee crucifie Christ with the Iewes. Yea (if it will please you to heare mee) I will say yet more, we crucifie Christ farre more cruelly then the Iewes did. Then his body was passible and mortall, now it is glorified and immortall;

* Zacha. 13. 6.

morall: they knew not what they did, we doe ill enough; yet wee know what we doe well enough: they pearced him with a ſpeare, we pearce him with reproches: they buried him in the earth, we burie him in obliuion: then he roſe againe the third day: but we ſo bury Chriſt, that not once in three daies, no not once in three weekes he ariſeth or ſhineth in our hearts. Nay, that which I am aſhamed to ſpeake, though ſome are not aſhamed to doe it, there are in the world which haue no time, not once in three months, not once in three yeeres, no not once ſearch in their whole life to thinke of Chriſt, but bury him in the perpetuall forgetfulneſſe of their careleſſe conſcience, as in a barren land, where all good things are forgotten. Wherefore let euery one as ſoone as he is tempted to any ſin, thinke ſtraightwaies that hee ſees Chriſt comming towards him, wrapt vp in white linnen clothes as hee was buried, with a kercher bound about his head, and crying after a gaſtly and fearefull ſort. Beware, Take heede what you doe, Deteſt ſinne, abhorre ſin, Fie vpon it, A ſhame light on it, It once did moſt vilely

and

and villanously murther mee: but now seeing my woundes are whole againe, do not(I beseech you)do not rubbe and renue them with your sinnes to make them bleed afresh: now seeing the scepter of the kingdome of heauen is put into my hand,doe not offer mee a reede againe to mocke mee: now seeing my head is crowned with the pure gold of eternall glory, doe not set a crown of thornes vpon it again: now seeing I my selfe am enstalled in the throne of the right hand of maiesty, doe not pull me out of my throne, and throw mee into the graue againe, and with your sinnes seale a mighty great stone vpon me, to stiffle me,and presse me, and holde mee down in death. O beloued, good beloued at his instance be perswaded, by whose bloud you are redeemed. Haue pitty, haue pitty vpon poore Iesus. Once he voluntarily, yea euen ioyfully dyed for vs,& if that one death had not bin sufficient, he would haue been content then to haue died a thousand deathes more. Now he protesteth, that the least sinne of any one Christian,doth more vex him euen at the very heart, then all his dolo-

rous paines vpon the crosse. Our sinnes are those souldiers which take him, those tormentors which whippe him, those thorns which gore his head, those nailes which pierce his feet, that speare which sheds his bloud, that crosse which takes away his life. And yet if to grieue him thus continually would do vs any good, then hee would bee most glad to prefer our good, though neuer so little, before his owne griefe, though neuer so great. But it is not so. That one death which he willingly suffered was for our saluation. These diuers deaths which wee with our sinnes so often put him to against his wil, do make for our greater damnatiō. Therfore he beseecheth vs, & I also being prostrate at the very feet of euery one of you heartely in his name exhort you, if wee will haue no pity of him, yet for the tender loue wee beare to our owne deare soules, that we would not alwaies keepe him vpon the racke, and euery day vexe this iust Lot with our vnlawfull deedes, that wee would not any more shedde his precious bloud, and tread it and trample it vnder our feet. This I assure you (blessed Christians) will bee a most forci-

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ble meanes, not onely to terrifie and fray vs from sin which we may commit hereafter, but also to mollifie and melt our hearts for sin which we haue committed heretofore, if wee consider, that the life of man by reason of his sin, is *the death of Christ*. Thus you see that the life of man, *is the life of death: the life of the diuell, the death of himselfe: the death of Christ*. And therefore he saith in this first part, weep not too little for your own life, FOR YOVR SELVES, WEEPE NOT FOR ME, BVT WEEPE FOR YOVR SELVES.

THe sixt part is next, FOR MEE FOR YOVR SELVES. Which noteth, seeing both the excesse and the want are to bee eschewed, that therefore the true meane which wee must keepe betweene Christ and our selues, consisteth in a certaine qualification of these two extremities, FOR MEE FOR YOVR SELVES both together. Weepe not too much, saith he, for my death, which is *the death of death*. Weep not too little for your own life, which is *the life of death*. Not too much for my death, which is *the death*

of the diuell: not too little for your owne life, which is *the life of the diuell.* Not too much for my death, which is *my life:* not too little for your owne life which is *your death.* Not too much for my death, which is *the life of man:* not too little for your owne life, which is *the death of Christ.* Saint Paul willeth the Corinthians to approue themselues by honor & dishonor. First by honor, then by dishonour. Teaching therby that dishonourable honor is beter then honorable dishonour. Yet to keepe a meane in this matter, that wee must as well count it an honor, to bee sometimes dishonored with Christ, as a dishonor to bee alwaies honored without Christ. Euen so saies our Sauiour here, FOR MEE FOR YOVR SELVES. First FOR MEE, then FOR YOVR SELVES. Teaching therby that to reioice for Christ, is better then to weepe for our selues. Yet to keepe a meane betwixt both, that we must alwell sometimes descend out of Christ into our selues to weepe, as alwaies ascend out of our selues into Christ to reioyce. For the Apostle sayes, that we must reioice with them that reioice, and weepe with

with them that weepe. If my friend bee alwaies sorrowfull, and neuer ioyfull, hee hath no pleasure by me; if hee be alwaies ioifull and neuer sorrowfull, I haue no proofe of him. but he is my dearest friend, most delighted in me, best approued by me, that takes such part as I doe, sometimes reioicing, and sometimes weeping, reioycing when I reioyce, and weeping when I weepe. The like is to bee seene in this place. FOR MEE FOR YOVR SELVES. If a Christian alwaies thinke of his owne misery, and neuer of Christs mercy, he will despaire: if hee alwaies thinke of Christs mercy, and neuer of his owne misery, he will presume. But hee is the best Christian, so hie, that hee cannot despaire, so low, that hee cannot presume, which inclines as well to the one, as to the other, sometimes reioycing and sometimes weeping; reioycing for Christ and weeping for himselfe. A man cannot weepe too little for Christ, if he presume not: a man cannot weepe too much for himselfe if he despaire not. But he may easily despaire that weepes too much for Christ: and he may easily presume, that weepes too little for himselfe. Wherefore

as in a ballance, if there be any ods in the ſcales wee take out of that which is the heauier, and put into that which is the lighter, till there be no difference betwixt them: So here we muſt way theſe matters well, that we our ſelues may bee iuſt waight, neither too heauy for our owne miſery, nor too light for Chriſts mercy. Thus did Dauid when hee ſaid to God, *Hide mee vnder the ſhadow of thy winges.* What are Gods wings? His mercy & his iuſtice. What is the ſhadow of of his wings? Our loue and our feare. Our loue is the ſhadow of his mercy, which is his right wing. Our feare is the ſhadow of his iuſtice, which is his left wing. Now ſeeing hee that is hid vnder the right wing onely may preſume becauſe hee hath no feare, and he that is hid vnder the left wing onely may deſpaire, becauſe hee hath no loue, therefore ſayeth Dauid, Hide me, O Lord, vnder the ſhadow, not of one wing, but of both thy winges. That I may neuer deſpaire while I alwaies loue thy mercy, and reioice for Chriſt; that I may neuer preſume while I alwaies feare thy iuſtice and weepe for my ſelfe. A Quaile the very

ry ſame bird which was the Iſraelites meate in the wilderneſſe, as he flies ouer the ſea, feeling himſelf begin to be wearie lights by the way into the ſea. Then lying at one ſide, hee layes downe one wing vpon the water, and holds vp the other wing towardes heauen. Leſt hee ſhould preſume to take too long a flight at the firſt, he wets one wing. Leſt hee ſhould deſpaire of taking a new flight afterwards, hee keepes the other wing drie. Thus muſt a Chriſtian man doe. When hee laies down the wing of feare vpon the water to weepe for himſelfe, then he muſt holde vp the wing of loue toward heauen to reioyce for Chriſt. That his two wings may be anſwerable to Gods two wings. That as God hath two wings, the one of mercy, the other of iuſtice: ſo he may haue two wings, the one of ioy for Chriſt, the other of ſorrow for himſelfe. Sem & Iapheth Noahs godly and dutifull children, when they ſaw their father otherwiſe then he ſhould be, went backward and couered him. They went backward, that they might not ſee him themſelues; they couered him, that others might not ſee

him. Christ hanging naked vpon the crosse, was *the shame of men, and the outcast of the people*. Therefore wee that are the children of God must goe backeward by abhorring them that crucified Christ; and yet wee must couer him and hide him, euen in our very hearts, by remembring and honoring his death and resurrection. Lest wee should presume, wee must goe backward for feare: and yet lest wee should despaire, wee must couer him for loue. That as God hideth vs vnder the shadow of his wings which are loue and feare, loue the shadow of his mercy, and feare the shadow of his iustice: so wee may hide God vnder the shadow of our winges, which are ioy and sorrow, ioy the shadow of our loue, and sorrow the shadow of our feare, ioy for Christ, and sorrow for our selues. To this strange kind of going backward, the Psalmist alludeth when hee saith to God, *Thou hast made my feet like hines feet*. A hine goeth not still forward in one way, but as an ancient father speaketh, hee iumpes crosse out of one way into another[a]. Right so a christians feet must be like hines feet. He must iumpe crosse,

[a] *Saltum habet transuersum.*

crosse, from himselfe to Christ, and then backe againe, from Christ to himselfe. Would you see such a hinge? Then marke how Iob tooteth it. That he might not despaire, he iumps crosse from himselfe to Christ, and saith, [a] I am cleane without sinne, I am innocent, and there is none iniquity in mee. Heere is the mercy of Christ. But hee that might not presume, he iumpes backe againe from Christ to himselfe, and saith, [b] O that my griefe were well weighed, and that my miseries were laid together in the ballance. Here is the misery of man. Thus must we weigh the mercy of Christ, and the misery of man together in the ballance, and be sure (as I said before) wee make the scales euen, and when wee weigh the reasons why wee should not weepe for Christ, then we must weigh the reasons also why we should weepe for our selues. So wee shal finde, for great cause of ioy in Christ, great cause of sorrow in our selues: for greater cause of ioy in Christ, greater cause of sorrow in our selues: for greatest cause of ioy in Christ, greatest cause of sorrow in our selues: for that which is more then all, to make vs ioyfull in Christ,

a Chap. 33. 9.

b Chap. 6. 2.

Christ, that which is more then all to make vs sorrowfull in our selues. The righteousnesse of Christ is *the death of death*. Great cause of ioy in Christ. If Debora reioiced when Barack put Sisera to flight, haue not we as great cause to reioyce, seeing Christ hath put death to flight? The sinne of man is *the life of death*. Great cause of sorrowe in our selues. If Anna wept for her barrennesse, haue not wee as great cause to weepe, seeing wee can conceiue nothing but sorrow, and bring forth iniquity vnto death? The righteousnesse of Christ is *the death of the diuell*. Greater cause of ioy in Christ. If Iudith reioyced when shee did cut off the head of Holofernes, haue not wee great cause to reioice, seeing Christ hath cut off the head of the diuell? The sinne of man is *the life of the diuell*. Greater cause of sorrowe in our selues. If Thamar wept, being defloured by her brother, haue not wee greater cause to weepe, seeing wee commit spirituall incest and adultery daily with the diuell? The righteousnesse of Christ is *the life of himselfe*. Greatest cause of ioy in Christ. If Sara laughed when shee heard

heard ſhee ſhould haue a quicke childe in her dead wombe, is not this the greateſt cauſe of laughter which can be vnto vs, that Chriſt liued in death, and was moſt free among the dead, and could not ſee corruption in the graue? The ſinne of man is *the death of himſelfe*. Greateſt cauſe of ſorrow in our ſelues. If Agar wept being turned out of Abrahams houſe, is not this the greateſt cauſe of weeping, which can be vnto vs, that our life is no life, becauſe we neuer ceaſe from ſinning, while wee are heere pilgrimes and ſtrangers, exiled and baniſhed out of our fathers houſe in heauen? The righteouſneſſe of Chriſt *is the life of man*. This is more then all to make vs ioyfull in Chriſt. If Queene Eſter did reioyce, as Queene Elizabeth doth at this day (whom God for his mercies ſake euer ſaue and preſerue, and let all the people ſay *Amen*) becauſe ſhee deliuered her people from thraldome and deſtruction, can any thing in the world then make vs more ioyfull then this, that we being curſed in our ſelues, are bleſſed in Chriſt; being embaſed in our ſelues, are exalted in Chriſt; being condemned in our

our ſelues are iuſtified in Chriſt, being dead in our ſelues, are aliue in Chriſt? The ſinne of man *is the death of Chriſt*. This is more then all to make vs ſorrowfull in our ſelues. If the virgine Mary wept ſo ſore for the death of her ſonne Ieſus, as though her tender heart had been ſtabbed and pierſt thorow with a ſharpe ſword (as Simeon ſpeaketh) can any thing in the world then, make vs more ſorrowfull then this, that Chriſt being bleſſed in himſelfe, was curſed for vs; being exalted in himſelfe, was embaſed for vs; being iuſtified in himſelfe, was condemned for vs; being aliue in himſelfe, was dead for vs? O deare brother, bleſſed Chriſtian, whoſoeuer thou art, if thou be too ſorrowfull at any time, remember what Chriſt hath done for thee; how louingly, how kindly he hath dealt with thee, and thou wilt ſoone bee glad: if thou bee too ioyfull at any time, remember what thou haſt done againſt Chriſt, how vngratefully, how wretchedly thou haſt dealt with him, and thou wilt ſoone be ſory. So ſhall we neuer ſuffer ſhipwracke of faith, either by too much ſorrow, as Eſau did, who ſought

the

the blessing *with teares*, weeping for himselfe, not reioicing for Christ: or else by too much ioy, as Herod did, who heard the Baptist *gladly*, reioycing for Christ, not weeping for himselfe. But euen as a ship being neither too heauily burthened, nor too lightly balanced, feareth neither waues nor windes, but saileth safely to the hauen: so we being neither too heauy for our owne misery, nor too light for Christs mercy, but ioining FOR ME FOR YOVR SELVES both together, shall neither be drowned with the waues of desperation, nor puffed vp with the windes of presumption, but we shall saile safely in the Arke of Noah, vpon the sea of this world, till we arriue at the hauen of all happinesse in heauen. And this is the right moderation we must keep betweene Christ and our selues, as appeareth in this sixth part, FOR ME FOR YOVR SELVES both together, VVEEP NOT FOR ME BVT VVEEPE FOR YOVR SELVES.

THe seuenth part followeth, WEEP NOT FOR ME. Wherein we must consider three vertues that were in Christ. *Wis-*

dome,

dome, benignity, magnanimitie. For *wisdome*, he saith, WEEPE NOT: for *benignitie*, NOT YOV; for *magnanimitie*, NOT FOR ME. Not weepe: nor you: not for me. WEEPE NOT FOR ME. First for *wisdome*, he saith WEEPE NOT. Saint Austin hath a very excellent sentence; and it is this[d]. Christ vpon his crosse did reade vs a lecture, like a Doctor in his chaire. Indeed in that learned lecture of his, hee deliuered vnto vs many notable points of wisdome. And one especially we haue here. Whereby wee are instructed how we should be affected towards the dead. For if wee must not weepe immoderately for the death of Christ, then wee must not greeue our selues greatly, for the death of any Christian. The antient Italians vsed to mourne for their dead ten moneths; the Egyptians, seuentie two daies; the Ethiopians forty daies; the antient Germaines thirty daies; the Lacedemonians, eleuen daies[e]. But the Athenians and the Romanes, which were in their time counted the wisest men in the world, were much more moderate. For the Athenians had a law giuen them by Solon their law-giuer, which did forbid

[d] *Crux Christi pendentis, Cathedra fuit docentis.*

[e] *Iohannes Bohemus de morib. Gen.*

bid mourning at burials. The Romanes likewise had a law in their twelue tables, which did forbid to make any exclamations or outcries at funerals[f]. Yea the third Councell holden at Toledo in Spaine, the one & twentieth canon of the Councel flatly decreeth, that Christians should bee brought to their graues onely with singing and reioycing[g]. Because, quoth the Councell, the Apostle to the Thessalonians saith; *I will not haue you ignorant brethren, concerning them which are asleepe, that you sorrow not, euen as others which haue no hope.* Therefore Cutbertus who was Archbishop of Canturbury, long before the conquest[k], at his death, charged that no lamentation should bee made for him. And Ierome writeth, that when the dead body of Paul the Eremite was brought foorth, holy Anthony did sing hymnes and Psalmes according to the Christian[i] tradition. And that when Paula a deuout widow was[k] buried, the Bishoppes did bring her forth with singing. And that when Fabiola was buried, Psalmes were sung, and *Halelujah* was chanted out so loud, that it did shake the seeling of the Church

[f] *Lessum habere funeris ergò.*

[g] *Cum canticis solummodo & psallentium vocib.*

[k] *Floruit regnante Egberto, An. Dom. 747.*

[i] *Prolato foras corpore Hymnos & Psalmos de christiana traditione decantabat. In vita Pauli Eremi.*

[k] *Pontifices choros psallentium ducebant. In Epitaphio Paulæ.*

Church. [l] I grant indeed wee may sorrow and weepe for the wicked, not onely when they are dead, but euen when they are aliue. But we must sing and reioice for the godly, not onely when they are aliue, but euen when they are dead. And why? Because they being aliue, are dead: but these being dead, are aliue. According to that saying of the Hebrew Rabbins, [m] The godly euen in their death are aliue: but the wicked euen in their life are dead. Therefore Dauid when his sonne Absalon died, whom he knew to bee a wicked man, wept for him, saying, Absolon my sonne, O my sonne Absalon! would to God I had died for thee. But when his young son died, whom he knew to be an innocent babe, hee was well apaid, and arose from the ground, and annointed his face, and looked cheerefully, and said, I shall goe to him, he cannot returne to me. Whereby he warranteth that of Fulgentius, who saith, That the godly deceased are not lost for euer, but left for a time, not gone away from vs, but sent to God before vs. For if that bee true which Ignatius saith, That life without Christ is death, [o] then this is true also

[l] *Sonabant psalmi & aurata templorum reboam in sublime quatiebat Halelaia. In Epitaphio Fabiolæ Vide præterea Sulpitium in vita Martini Areopag. Et Eub. Hierar. eccles. c. 7.*

[m] *Tsaddikim hemotham caijm &c.*

[o] *Non amissi, sed præmissi.*

[o] Θάνατος ἐστὶν ἡ ἄνευ χριστοῦ ζωή.

also which I shall say, That death with and in Christ is life. The deathes of the Saints are no funerals but triumphes[p]. So that in respect of vs which are aliue it is a very charitable custome, yea it is a very honourable custome to giue mourning cloakes or gownes. But in respect of them that are dead it is altogether needlesse. For what need wee weare blacke mourning cloakes in signe of sorrow, seeing (as it is in the Reuelation) they weare white long robes in token of triumph? Therefore Chrysostome saith [q], It becommeth vs that are Christians at the death of Christians rather to reioice as at a triumph, then to weepe as at a tragedy. For, saies Ierom [r], We may indeed wish for them, because they are not with vs; but we must not weepe for them because they are with God. Loue J grant commaunds vs. Well, be it so. What then? But yet faith forbids vs to weepe for the dead [s]. And therefore Paulinus saith [t], Though wee may notwithstanding our faith, performe to the dead the duties of loue, yet wee must first notwithstanding our loue, affoord to our selues the comforts of faith. So, if wee shed some

[p] *Exercitia sunt ista non funera. Cypr.*

[q] Οὐ δακρύων ἄξια ἡ τελευτὴ τῶν ἁγίων ἀλλὰ χαρᾶς.

[r] *Desiderandi sunt vt absentes non deplorandi vt mortui.*

[s] *Pietas plorare iubet, fides pro defunctis lugere vetat. Isidorus.*

[t] *Salua fide pietatis officia pendamus, salua pietate fidei gaudia praeferamus.*

" *Erunt non doloris illices, sed indices pietatis.*

few teares, which run softly like the waters of Silo, no force saies Ambrose ", They will not bewray in vs any want of faith, but onely testifie an abundance of loue. Thus and no otherwise did Abraham weepe for Sara his wife; Eleazar for Aaron his father: Rebecca for Debora her nurse: Ioseph for Iacob his father; Bethshaba for Vrias her husband: Christ for Lazarus his friend. And here in wonderfull *wisedome* he teacheth vs how sparing we ought to be in weeping for the death of our godly friends, considering our good hope that are aliue, and their good happe that are dead. As if the very dead body whome some of you perhaps euen at this present so seriously think of, & so much lamēt for, should now sodainly arise out of the graue, & step into the pulpit, and preach, and say vnto you, VVEEPE NOT FOR ME BVT WEEPE FOR YOVR SELVES. You indeed as yet remain in this vale of misery, where you sin daily and hourely against God: where continually you feele afflictions & punishmēts due to your sins: where lastly you are depriued of the glory of God: of the society of the Saints: of the ioyes of

of heauen. Therefore(if you will) WEEPE FOR YOVR SELVES BVT WEEPE NOT FOR MEE. I am in that ſtate of perfection, where J neuer ſinne, but alwaies praiſe and laud the Lord. I am out of the compaſſe of all ſalamities, not to be touched with any trouble. I euermore behold the amiable and the louing countenance of Chriſt: and though I come not very neere him, yet ſo farre forth I ſee him as this ſight alone is ſufficient to make me euery way a happie man. Thus would the very dead, if they ſhould riſe againe ſpeake vnto vs. But wee will not any longer diſquiet the dead, or diſturbe them which ſo ſweetly ſleep in Chriſt. Certainly either this that hath beene ſpoken will perſwade vs, or elſe (as our Sauiour ſaith) though one ſhould riſe from the dead, we would not beleeue. For if theſe ancient & holy Fathers, Fulgentius, Ignatius, Cypriã, Chryſoſtome, Ierome, Iſidore, Paulinus, Ambroſius, ſhould now all ariſe, they would (I aſſure you) ſay no other thing, but euen as you haue heard them ſpeake alreadie in thoſe ſentences and allegations which I haue quoted & cited out of them. The

ſumme of al which is this, That it is great folly and childiſhneſſe to weepe immoderately for the dead, and that it is on the other ſide a hie point of wiſedome to be moderatin this matter. Conſidering our Lord going here to his death, teacheth his friends not to weepe for him, in that he ſaith, WEEPE NOT, WEEPE NOT FOR ME. Thus much for his *wiſedome*.

Now for *benignity* hee ſayes, NOT YOV. For though the perſon be not expreſſed in the Engliſh, yet in the Greeke verbe it is implied. Weepe not, as if it were, weepe NOT YOV. Which *benignity* appeared, in that among all his vntolerable troubles, nothing troubled him ſo much, as that his friends were troubled for his troubles. And yet (as it ſhould ſeem) they of all other had greateſt cauſe thus to be grieued. All the people wept for Moſes death: All Egypt for Ioſephs death: all Iſrael for Iosias his death: al the Church for Stephens death. But a million of Moſeſſes: of Ioſephs: of Ioſiaſſes: of Stephens are not comparable to Chriſt. The women of Troy wept for the death of worthy Hector their valiant Captaine, making this the

the foot of their dolefull ditty, *we weepe for Hector*[a]. How much more then ought these women of Ierusalem to weepe for the death of their captaine Christ? Al the widdows lamented the death of Dorcas, because in her life time shee made them coates and garments. And had not these women then far greater reason to lament the death of Christ who made euery one of them a wedding garment, wherein he did marry them to himselfe? Yee daughters of Israel, saith Dauid, weepe for Saul who cloathed you with scarlet. How much more then ought these daughters of Ierusalem to weepe for Christ, who cloathed euery one of them with scarlet, and with the roiall robe of his righteousnesse, yea and gaue his owne deare selfe vnto them, that they might put on the Lord Iesus? When Christ was borne the night was turned into day, as it was propheſied [y], Then shall the night shine as the day. But when Christ was crucified the day was turned into night, as it was propheſied [z], Then shall the Sun go downe at noone day. The *Sunne* therefore wept for Christ. As Hamons face was couered when hee was condemned

[a] *Hectora flemus. Seneca in Troade, actu primo.*

[y] Psa. 139. 12.

[z] Amos c. 8. 9.

to die: so the suns face was couered, when Christ was condemned to die. The *temple* also wept for Christ. As Dauid rent his garment when he heard of Ionathans death: so the temple rent his vaile when it heard of Christs death. The *graues* likewise wept for Christ. As the King of *Ninive* threw vp dust vpon his head when hee and his subiects were appointed to die: so the graues opened and threw vp dust vpon their heads when Christ was appointed to die. The *stones* lastly wept for Christ. As Iob cut his haire when hee heard of his childrens death: so the stones were cut in peeces, and clouen a sunder when they heard of Christs death. An Asse carrying Christ into Ierusalem, the children sung most merily; Christ carying his crosse out of Ierusalem, the women wept most mournfully. If those children had held their peace, and not sung (as our Sauior there protesteth) the very stones would haue sung out the praise of Christ. If these womē had held their peace, & not cried, the very stones would haue cried for the death of Christ. Or rather indeed as soone as euer these women left weeping, because Christ bad

bad them, straightwaies the stones fell a weeping before Christ bad them. And what heart of man then could here haue refrained from weeping, though it had been harder then any stone, seeing the hard stones before his eyes thus dissolued and distilled into teares? Yet behold the *benignity* & louing kindnes of Christ. Christ died, not for the *Sunne*: not for the *Temple*: not for the *graues*: not for the *stones*: but for vs men and for our saluation he died. Yet he suffereth these senseles creatures to weepe and to haue a liuely feeling of his death, though they had no benefit by his death. But beeing content himselfe to shed his deerest and his best bloud for vs, yet will not suffer vs in recompence to shedde so much as one little teare for him. No, no, saies he, I will beare all the sorrow, you shall haue only ioy: and though I die and shed my very heart bloud for you, yet you shall not so much as weep, or shed the least teare for me. NOT YOV, WEEPE NOT FOR ME. Thus much for his *benignity*.

Lastly, for *magnanimity* he sayes, NOT FOR ME. Strange stoutnesse and courage. Especially in him that was other-

wise so milde, and so meeke a lambe. But here the cause & quarrell being ours, & he fighting for the saluatiō of our soules there is no rule with him, he plaies the lion, whereſoeuer he goes. For holding now in his hand the cup of trembling, and being ready to drinke vp the verie dregs of it, yet neither his hand nor his heart trembleth. Ennius the Poet, as Tullie testifieth; could say thus much. *Let no man weepe for my death*[a]. And Saint Laurence the martyr, as Prudentius witnesseth, *Doe not weepe for my departure*[b]. But as Ennius or any other Pagan could neuer come neere Christians in true magnanimity: So S. Laurence or any other Christian could neuer come neere Christ. The blessed Apostle S. Paul of any that euer I heard of, commeth neareſt to him: going toward Ieruſalē, what do you saies he, weeping & breaking my heart, for I am redy not only to be bound, but euē to die also for the name of the Lord Iesus? Euen so saith Christ here, or rather indeed not so, but a thousand times more couragiously. Going out of Ieruſalem, what doe you (saies he) weeping and breaking my heart; for I am ready not

a *Nemo me lacrymis decoret.*

b *Deſiſte diſceſſu meo ſletum doleuter fundere.*

not onely to be bound, but euen to die alſo for the ſaluation of man? Hee knew well enough his paſſion would be a new kind of transfiguration vnto him. For at his transfiguration he was accompanied with his deare diſciples, Peter, Iames, and Iohn: but at his paſſion Peter denied him, Iames & Iohn forſooke him. And there he was vpon mount Tabor, which ſmelled ſweetly of hearbs and flowers: but here he was vpon mount Caluary, which ſmelled lothſomely of bones and dead mens ſculs. And there his face did ſhine as the Sun: but here his face was couered, nay it was buffetted and ſpit vpon. And there his garments were white as the light: but here his garments were parted, nay they were like Ioſephs coate, all embrued in bloud, and hee himſelfe ſtript ſtarke naked. And there he was betweene two famous Prophets, Moſes and Elias: but here when they thought hee called for Elias to helpe him, Elias would not come, nay he was betweene two theeues, the one at his right hand, the other at his left. And there his Father ſpake moſt ioyfully to him from heauen, This is my beloued Sonne, in whom only I am pleaſed;

sed; but here hee screeched most lamentably to his Father from the Crosse, My God, my God, why hast thou forsaken me? Yet behold, behold the *magnanimitie* of Christ. Christ knew well enough before hand of all this fearefull and horrible passion prepared for him, wherein hee was not transfigured as before, but disfigured, so as neuer was any man. Yet nothing could moue him. This cowardlinesse of his disciples, this noisomnesse of the place, these diuellish buffets vpon his bare face, these bloudy wounds vpon his naked body, these vile theeues, these hideous screeches, could not one whit daunt his heroicall heart. But euen as a noble champion, hauing already had a legge and an arme slasht off, when all the stage in admiration of his valour and manhood cries, *saue the man, saue the man*, yet puts out himselfe, and standing vpon one legge, and striking with one arme, fights stil as stoutly as if he had neuer been hurt at all: so Christ hauing bin scorned and scourged already, when the whole theater of heauen and earth wept for him, yea when the powers aboue the heauen came downe, and the dead vnder the

the earth roſe vp to mone and pitie him, only he himſelfe would neither aske any fauour of others, nor yet ſhew any fauour to himſelfe, but was very angry and called him Satan that gaue him ſuch counſell; Yea though all the Saints in heauen and earth did bleede at the very heart [c] in a manner as much as he himſelfe did vpon the croſſe, to ſee ſo good a man ſo ſhamefully deſpited, yet nothing could ſtay him but ſtill he went on forward as pleaſantly and as cheerefully as to any banket or feaſt, to this moſt rufull and dreadfull death. O ſweet Ieſus, O my deare Lord, forgiue me, I humbly beſeech thee, for thy mercie ſake, forgiue me this one fault. Thou wilt neither weep thy ſelfe, nor yet ſuffer me to weepe for thy death. But I am contrariwiſe affected. Though I doe not ſee thee at this preſent led as a lambe to the ſlaughter, yet only meditating of thy death ſo many hundred yeeres after, I cannot poſſibly refraine from weeping. Yea by ſo much the more do I lament and mourn, by how much the more I ſee thee ioyfull and glad. Come forth ye daughters of Sion, ſaith he [d], and behold King Salomon with

[c] *Cælum & terra compatiuntur ei. Anſelmus in ſpeculo Euangel. ſerm. cap. 13.*

[d] Cant 3.11.

with the crowne wherewith his mother crowned him in the day of his marriage, and in the day of the gladnes of his heart. As if he should haue said, Come forth ye daughters of Ierusalem, and behold Iesus Christ with the crowne of thornes, wherewith the synagogue of the Iewes crowned him in the day of his passion, and in the day of his death vpon the crosse. He calleth the day of his passion the day of his marriage, and the day of his death vpon the crosse, the day of the gladnes of his heart. Thus you see in this seuenth part, the *wisedome*, the *benignity*, the *magnanimitie* of Christ, in that he saith, Not weep: not you: not for me; VVEEP NOT FOR ME, WEEP NOT FOR ME, BVT WEEP FOR YOVR SELVES.

THe eighth part, which is the last, now only remaineth. BVT WEEPE FOR YOVR SELVES: wherein we must consider likewise three vertues that ought to bee in vs: *Deuotion*, *Compunction*, *Compassion*. For *deuotion*, hee saith, BVT VVEEPE. For *compunction*, BVT YOV. For *compassion*, BVT FOR YOVR SELVES. But weepe: but you: but for your

your ſelues. BVT WEEPE FOR YOVR SELVES Firſt for *deuotion*, heſaith, BVT WEEPE. *Deuotion* generally is a ſupernaturall dexteritie, wrought by the holy Ghoſt in the heart of a deuout man, whereby hee is made prompt and ready to performe all thoſe duties which appertaine to the ſeruice of God. As a man may be ſaid to bee deuout in preaching, deuout in hearing, deuout in making praiers, deuout in giuing almes. But here eſpecially by *deuotion*, I vnderſtand a certaine ſoftneſſe and tendernes of the heart, which oftentimes is reſolued into teares, conſidering the miſchiefes and miſeries of this world. For if Chriſt in this place wiſhed them of Ieruſalem to weepe for themſelues, and did himſelfe elſewhere weepe for Ieruſalem, ſaying, O Ieruſalem, Ieruſalem, how often would I, but you would not? How much more then ought wee to weepe for the wretchednes of this world? They of Ieruſalem were carried captiue into Babylon, That captiuity of Babylon endured ſeuenty yeeres, or threeſcore and ten yeers. Now iuſt ſo long laſteth our life. As the Pſalmiſt ſaith; The daies of our life are three-

threescore yeeres and ten. So that by this account, our whole time in this world, is nothing else but the captiuitie of Babylon. Therefore we may well say, By the waters of Babylon wee sate downe and wept, when wee remembred thee O Sion. And, My teares haue been my meate day and night, while they said vnto me, Where is now thy God? And, Woe is me that I am constrained to dwell in Meshek, and to haue my habitation among the tents of Kedar. Wee reade that King Edward the third, hauing the King of Scots and the French King his prisoners here in England both together at one time, held roiall iusts in Smithfield. The iusts being ended, hee feasted both the Kings most sumptuously at supper. After supper, perceiuing the French King to be sad and pensiue, hee desired him to be merry, as others were. To whom the French King answered *, How shall wee sing songs in a strange land? If the French King after all this princely pastime, and stately entertainement, tooke it so heauilie to heart, that hee was kept prisoner out of his owne country: how much more then ought we to mourne for our capti-

* Quomodo cantabimus cantica in terra aliena?

captiuity? Eſpecially ſeeing, neither we haue ſuch welcome in the world as hee had in England, neither yet is England ſo farre from France, as heauen is diſtant from them both. Ieruſalem was once finally ſacked by Titus and Veſpaſian, whereas beſides an infinite number which were otherwiſe ſpoiled, ten hundred thouſand men, ten hundred thouſand men (I ſay) were ſlaine downeright altogether, as Ioſephus a Greeke Writer, and Ioſippus an Hebrew author teſtifie. But that which happened once to them, happeneth euery day to vs. We die daily[f]. Our whole life is nothing elſe but ſuch a ſpoile and ſackage. And among all the miſeries of this life, nothing is more miſerable then this life it ſelfe. For euen thoſe things which might be moſt comfortable vnto vs, as we vſe them, doe breed vs much ſorrow. Learning and knowledge a great delight. Yet Salomon ſaith, Hee that addeth knowledge addeth ſorrow. Wealth and riches a good complement. Yet Saint Iames ſaith, Goe to now you rich men, weepe and howle for the miſeries which ſhall come vpon you. So that the onely happineſſe

[f] 1.Cor.15.31.

pinesse we can haue in this life, is a deuout and a godly bewailing of our vnhappinesse. Which made our Sauiour say, Woe be to you that laugh now, for you shall waile and weepe. But on the other side, Blessed are they that mourne now, for they shall bee comforted. Therefore holy Iob desireth God to spare him a little, & let him liue a while longer. Wherefore? That he might laugh? That hee might be merry? No [g], but, saith he, that I may weepe for my woe and griefe. He thought a man could not haue time enough in this life, though it were neuer so long, to lament and rue the miseries of this life, though it were neuer so short. For if euery creature doe sigh and grone in it self [h]; if the very earth which we tread vnder our feet, do mourne and pine away in sorrow, for the heauy burthen of our sinnes wherewith it is almost weighed and pressed downe to hell; how much more then ought wee, hauing the first fruits of the spirit, to haue also true *deuotion* in weeping for our miserable estate in this world, according to this, BVT WEEPE, BVT WEEPE FOR YOVR SELVES? Thus much for our *deuotion*.

[g] *Vt plangam dolorem meum*

[h] Rom. 8. 22.

Now

Now for *compunction* he ſayes, BVT YOV. The perſon is implied in the greek word, which ſignifies to weepe as they doe which haue a broken and a contrite heart [i]. Which weeping at the very heart it commanded in the fourth Pſalme. For whereas wee commonly read it, be ſtill in your chambers, the Septuagint interpret it, haue *compunction* in your chambers. Now the hebrew word which they tranſlate, haue *compunction*, doth ſignifie to be prickt to the quicke, till the bloud follow againe [k]. And by chambers our hearts are ment. As when thou praieſt enter into thy chamber, that is, into the ſilence and ſecreſie of thine heart. So that Haue *compunction* in your chambers, is as much as if hee ſhould ſaue ſaid, Bleede you inwardly at the heart. Our teares muſt not be crocodiles teares. For as is praying from the teeth outward; ſo is weeping from the eyes outward. But ſaith Bernard, we muſt be let bloud, and haue a vaine opened with the launce of *compunction* [l]. And this vaine alſo muſt not be the liuer vaine, or any other vaine but the heart vaine onely [m]. Whereupon Dauid ſaith, I roared for the very griefe

[i] κλαίω ἀπὸ τῆς κλάω *frango.*

[k] *Domus à Dam ſanguis.*

[l] *Scindatur & aperiatur vena ferro compunctionis. Ber. in ſerm. p. 133.*

[m] *Non corporis, ſed cordis. Fulgen.*

of my heart [n]. And againe, My heart droppeth for heauinesse [o]. Not that his heart dropt indeede. But because the teares which hee shed, were not drops of water, running from the eyes which may be soon forced with onions or such like, but drops of bloud issuing from the heart, such as Christ did sweate in the garden. For these no doubt are true teares, which are the bloud of a wounded heart [p]. So that the heart must first bee rent and deepely wounded before the eye can vnfainedly weepe. But in case our sinnes fall vpon vs like theeues, and wound vs at the very heart, & leaue vs halfe dead; and make vs powre out the bloud of true teares, then by and by will Christ powre in the wine and oyle of gladnes. Therfore sayes a good Father [q] I had rather feele the touch of *compunction*, then know the truth of a definition. For the heart of a Christian being a while cast downe in sorrow, is soone after raised vp in ioy, & taketh his former *compunction* not as a punishment, but as a preferment, and is right glad to bee afflicted, because he sees, that as the more the waters did rise the higher the arke was

[n] Psal 38.8.
[o] Psal. 119. 28.
[p] *Sanguis vulnerati cordis Aug. epist. 99.*
[q] *Malo sentire compunctionem, quàm scire definitionem.*

was lifted vp; after the ſame ſorte the more his ſorrowes encreaſe, the higher his heart is lifted vp to God[r]. Wherupon Ierom affirmeth that this *compunction* doth ſupple and ſoften our hearts, when it pierceth and afflicteth thē[s]. Which we may ſee plainely in Saint Paul. All the while his heart was hardened and ſeared with a hot yron, he plaid the wilde colte (as I may ſay) without any remorſe or grief, kicking againſt the pricks. But whē it pleaſed God to take out of his breaſt that heart of ſtone (to vſe the Prophets words) & to giue him a heart of fleſh for it, then he did not any more kicke againſt the pricks, but onely one *ſtimulus carnis* the angell of ſathan, was ſufficient to bridle him, and tame him, and rule him aright. For euē as a bladder if it be prickt all the wind and emptineſſe voideth out of it: ſemblably Saint Paules holy heart being prickt, & bleeding inwardly for his ſinnes was freed of all vanity and pride, of all conceitednes and folly. Wherfore as the men of Iudea and Ieruſalem were pricked in their hearts[t]: ſo muſt we haue true *compunction* in bleeding and weeping at the heart, according to this, BVT

[r] *Cum per fletum mens ad ſumma rapitur, com unctionis ſuæ pœnam gaudens miratur, & libet affligi, quia afflictione ſua conſpicit ſe ad alta ſubleuari. Gregor.*

[s] *Dum pungit, ungit.*

[t] *Actor. 2. 37.*

YOV BVT VVEEPE FOR YOVR SELVES. Thus much for our compunction.

Lastly, for *compassion*, he sayes BVT FOR YOVR SELVES. It is good to pity others and to wipe away the very teares from their eyes with the spunge of *compassion*[a]. So saies Iob[x], Did I not weepe with him that was in trouble, and was not mine heart in heauines for the poor? But yet the greatest *compassion* is to shew pity towards thy selfe. As Ecclesiasticus saies, [y] Haue *compassion* on thine owne soule, if thou mind to please God. Thus did the publicane. Being most desirous to please God, when he did pray to God, he said, Lord be mercifull vnto me a sinner. The Pharisee was very sorry for the Publican and said, Lord, I thanke thee, I am not as this Publicane. But the Publican was sorry for himselfe. Euen as the high Priest in the law did offer first for his owne sinnes, and then for the sinnes of the people [z]: after the same fashion this Publican did first offer the sacrifice of praier for his owne sinnes, and then afterward he praied for others. Therfore hee that durst not lift vp his eyes to heauen,

[a] Σπλάγχνα οἰκτιρμοῦ. *Chrys.*

[x] Iob. 30. 25.

[y] *Miserere animæ tuæ placens Deo. ca.* 30. *v.* 23.

[z] Heb. 5. 3.

uen, did yet draw downe heauen to his eyes: and did enforce God alſo to haue *compaſſion* on him, becauſe he had firſt *compaſſion* on himſelfe. For looke how Peters cocke did clap his owne ſides with his wings, and wakened himſelfe before hee wakened Peter: in like manner thou muſt ſmite thine owne breaſt with the Publican, and clap thine owne ſides with the cocke, before thou crie or crow to others. Abrahams ſeruant did drinke himſelfe, before hee gaue his Camels drinke [a]: right ſo the wiſe man aduiſeth thee [b], firſt for thy ſelfe, To drinke the waters of thy ceſterne, and the riuers in the middeſt of thine owne well: then for thy Camels, To let thy fountaines flow forth, & thy riuers of water in the ſtreets. Thou muſt firſt pledge Chriſt in his cup, and drinke one hearty draught of teares for thy ſelfe, and then thou maiſt drinke to others afterward. For if thine eye be ſingle, all thy body is full of light. But if thou haue a beame in thine owne eye, and yet wouldeſt take a mote out of thy brothers eye: all thy body is full of darkneſs. Whereas the way were firſt to weepe out, and waſh out that great beame

a Gen. 24. 19.
b Prou. 5. 15.

which is in thine owne eye, that so thine eye being more single, thou mayest see cleerely to take a little mote out of thy brothers eye. Otherwise thou shalt bee like those hagges or fairies (called in Latine *Lamia*) which we haue heard of in olde time, who (as they say) could see well inough abroade, but when they came home, vsed to put vp their eyes in a boxe. And then Christ will say to thee as hee did to one else where, *Goe to thine owne house*[c]. Doe not prie into other mens faults abroad, and put vp thine eyes in a boxe when thou art at home; but rather shut thine eyes abroad, and open them at home. Be not like Crates Thebanus, who was called a *doore opener*[d], because hee vsed to rush into euery other mans house; & there to find fault with whatsoeuer was amisse: but rather looke to thine owne house, look to thine own hart, weep for thine owne life, weep for thine owne selfe. Many doe turne Christs, *sed vos pro vobis*, into Virgils. *sic vos non vobis*. They can stumble at a straw and leape ouer a block. They can swallow a Camell, and straine a gnat. Though their owne backs be surcharged, and ouer-

[c] *Abi in domũ tuam. Mar. 5. 29.*

[d] Θυρωνός. *Laertius.*

uerloaden with ill fauoured lumpes of ſinne, like Camels bunches, yet their backes are broade inough to beare all that, they neuer feele it, they make no bones of it, they can ſwallow it down very well without any drinke of teares. But if they ſee no more then a little gnat ſitting vpon their brothers coat, by and by they finde a hole in his coate, they muſt needs (forſooth) weepe for it, and alwaies vrge it, and preſſe it very ſore, and ſtraine it through their teares. Such are the wicked ignorant Browniſts, and other like factious Nouices of this age. They tell vs they weepe daylie for the ruine of Sion, and for the deſolation of our church. But our Church anſweteth them, as ſhee hath heard her ſpouſe Ieſus Chriſt ſay in a like caſe, WEEPE NOT FOR ME, BVT WEEPE FOR YOVR SELVES. I, ſaies our Church, was neuer more glorious in this realme of England heretofore [e], neuer am like to bee hereafter, then I am at this day. And there is no one point of doctrine or diſcipline which I maintaine, that hath not beene within this forty yeares confirmed, and beſprinckled, and euen

[e] *Foxus in prima conſideratione ad Proteſtantes præfixa Actu. & in prima perſecutione primitiuæ eccleſiæ. p 32.*

enamuled with the very bloud of as blessed saints, our owne deare countrimen, as holy martyrs as euer did hold vp innocent hands to God. Therefore WEEPE NOT FOR ME, BVT WEEPE FOR YOVR SELVES. You indeede haue departed not only from this Church of which you make so light: but also from the Primitiue church, of which you talk so much. The order of the Primitiue church is set downe in the Acts [t]. They continued daily with one accorde in the temple, and breaking bread at home, did eate their meat together with gladnesse & singlenes of heart. So then in the Primitiue Church they continued daily with one accord in the temple: you run out of the temple, and refuse to pray with vs. In the Primitiue Church, they did breake bread at home; you breake peace abroad. In the primitiue Church they did eate their meate together with gladnes & singlenes of heart: you haue turnde all singlenesse into singularity. You (saies our Church to the Brownists) You are those Donatists of whom Saint Austen speaketh [u], who by their impious arguments would take away from vs euen

[t] *Actorum ca. 2. v. 46.*

[u] *Qui nobis etiam ordinem dominicam impiis disputationibus conantur auferre. epist 92. ad Ianuarium*

uen the Lordes prayer. So would the Brownists. You are those Nestorians of whome Cassianus speaketh [h], who because they will not bee as all men are, therefore would haue all men be as they are. So would the Brownists. You are those Sectaries of whome Nazianzen speaketh [i], who make a stirre about matters of no importance, very vnlearnedly, and yet very impudently. So doe the Brownists. You are those schismatikes of whom Jreneus speaketh [k], who for light and trifling quarrels, rent and teare the great and glorious body of Christ. So doe the Brownists. You are those Luciferians of whome Saint Ierome speaketh [l], who make it a common word in their mouthes to say, that the Church is now become a stewes. So say the Brownists. You are those heretikes of whom Bernard speaketh [m], who say, that all we, or at the leastwise the most part of vs which are of the Church, are no better then dogges or hogges. So say the Brownists. You are those Audians of whom Epiphanius speaketh [n], who being busie-bodies themselues, and Bishops in other mens diocesse, yet thinke much

[h] *Qui quia esse nolunt quod omnes sunt, cupiunt omnes esse quod ipsi volunt. De incarnatione. l. 6. c. 4*

[i] Οἱ περὶ μικρὰν πολυμοῦντες, λίαν ἀμαθῶς καὶ θρασέως. *Apol. p. 28*

[k] *Qui propter modicas & quaslibet causas magnum & gloriosum Christi corpus conscindunt. l. 4. c. 62.*

[l] *Quibus familiare est dicere factum de ecclesia lupanar. Dialo. contra Luciferianos, prope initium.*

[m] *Qui omnes qui de ecclesia sunt, canes censent & porcos. Epist. 65.*

[n] Οἱ ἑαυτοὺς ἀφορίζοντες διὰ τὸ μὴ συγκαινωνεῖν ἱπισκόποις. *Anchor. p. 475.*

much that reuerend and learned Bishop, should beare rule in their owne diocesse. So doe the Brownists. You are those murmurers against Moises, of whom Optatus speaketh*, who were buried before they were dead, because they wept for others before they wept for themselues. So doe the Brownists. But to leaue these now, as they leaue the Church, and to returne to our selues againe: wee that are Christs louing friends, and louing friends also to his holy Church, must weepe for none other so much as for our selues. That so we may continually practise, true *deuotion*, true *compunction*, true *compassion*, according to this; But weepe; but you; but for your selues; BVT WEEPE FOR YOVR SELVES. WEEPE NOT FOR ME, BVT WEEPE FOR YOVR SELVES.

* *Qui ante sunt sepulti quàm mortui. Contra Parmel. l. 1.*

THus haue I gone ouer all the eight parts of this text. Now if I were as happy as Salomon was, that I might haue what so euer I would aske, I would, I assure you (beloued) desire no greater gift of God at this time, then that wee might so meditate of this which hath bin spoken,

ſpoken, as our whole life, and all our affections, eſpecially theſe affections of ioy and ſorrow, which rule all the reſt might thereby be ordered and directed aright. For weeping, or not weeping, are things indifferent, ſimply of themſelues neither good nor bad, but thereafter as according to circumſtances and occurrences, they are either well or ill vſed. Euen as *glorying*, or *labouring*, or *fearing*, or *louing*. For *glorying* it is ſaid, Let not the wiſeman glory in his wiſdom, but let him that glorieth, glory in this, that he knoweth the Lord. For *laboring* it is ſaid, Labor not for the meat which periſheth, but for the meat which abideth for euer. For *fearing*, it is ſaid, Feare not him that can kill the body onely, but feare him who is able to deſtroy both body & ſoule. For *louing* it is ſaid, Loue not the the world, nor the things of this world, if any man loue the world, the loue of God is not in him. Now then, glory not, but glory. Not in the wiſdome of the world, but in the knowledge of God. Labour not, but labour. Not for the meate which periſheth, but for the meat which abideth for euer. Feare not, but feare. Not him that can kill the body onely,

only, but him that can destroy both body and soule. Loue not, but loue. Not the world, but God. And so here, Weepe not, but weep. Not for me, but for your selues. WEEP NOT FOR ME, BVT WEEP FOR YOVR SELVES. To weepe is lawfull: to weepe without not weeping, is vnlawfull. Not to weep is lawfull: not to weep without weeping is vnlawfull. Againe, To weepe for your selues is lawfull: to weepe immoderately for Christ is vnlawful. Not to weepe for Christ is lawfull: not to weep moderately for your selues is vnlawfull. Where as without any vnlawfulnesse in either, both weeping, and not weeping, will be lawfull. If your weeping be alwaies ioined with not weeping; and your not weeping be sometimes ioined with weeping. If your weeping bee for your selues, not for Christ, and your not weeping be for Christ, not for your selues. Therefore we must marke well what our Sauiour saith. He saith not thus; *Weepe not for me, and weepe not for your selues*. That is too much ioy, and too little sorrow. Neither thus; *Weepe for me, and weepe for your selues*. That is too much sorrow and too little ioy. Neither thus; *Weepe not for your selues*

ſelues, but weepe for me. That is preſumptuous deſperation. Neither thus; *Weepe for me, but weepe not for your ſelues.* That is deſperate preſumption. Only he ſaith thus, WEEPE NOT FOR ME, BVT WEEP FOR YOVR SELVES. As if hee ſhould haue ſaid; weep not too much: weepe not too much for my death: weepe not too much for my death. Nay weepe little for my death: conſidering, my wiſdome, my benignity, my magnanimity; weep little for my death. But weep not too little: but weep not too little for your owne life: but weepe not little for your owne life. Nay, weepe much for your owne life: conſidering, your deuotion, your compunction, your compaſsion: weepe much for your owne life. Weepe little for my death, but weep much for your owne life. WEEP NOT FOR ME, BVT WEEP FOR YOVR SELVES.

Wherefore holy brethren, if we haue any teares, now let vs ſhed them, if wee haue any pſalmes, now let vs ſing them. The whole Goſpel is nothing els but ioyfull newes, the ſum whereof is compriſed in that Euangelicall and Angelicall meſſage to the ſhepheards; *I bring you glad tidings of great ioy, which ſhall bee to all people.*

people. But then Christ was borne in his mothers armes. Now he holdeth vp the Angels, that they fall not, and lifteth vp men which are fallen, with his owne armes stretched out vpon the crosse. This crosse is his kingdome, that hee carrieth vpon his shoulder [p], which is a greater glory and credit to Christ then was the creation of the whole world [q]. For if God had created a thousand worlds, man had defaced them euery one with his sin. But to saue, if it be but one poore soule, and to redeeme it from the pit of hell: this indeed is the omnipotent power of the crosse of Christ. Sweete Sauiour, I humbly imbrace and kisse the wounds of thy hands and feete: I esteeme more of thine hysope, thy reede, thy spunge, thy speare, then of any princely diademe: I boast my selfe, and am more proud of thy thornes and nailes, then of all pearles and iewels: I account thy crosse more splendent and glorious then any royall crowne: tush what talke I of a crowne? Then the very golden sun beames in their greatest beauty & brightnesse. This is that triumph whereby Christ caused vs to triumph in himselfe, and

[p] Esa. c. 9. v. 6.

[q] Οὐκ οὐτὼς ἄξιον τῷ θεοῦ καὶ ὑπερτιθεῖν τὸ πολῶσαι οὐρανὸν, καὶ γὴν καὶ ἄνθρωπον καὶ τὰς ἄνω δυνάμεις, ἀλ' τὸ κατωξιῶσαι δὲ ἡμέρας σταυρωθῆναι. *Oecume. in c. 2. ad Heb.*

and to bee more then conquerours[r], when as the goodneſſe and the ſweetneſſe of Chriſt, did triumph ouer all impietie and malice[s]. And therefore if the women met Dauid playing and ſinging, *Saul hath ſlaine his thouſand, but Dauid his ten thouſand*; how much more then ought all the ſonnes and daughters of Ieruſalem, all Chriſtian men and women, to meete Chriſt playing vpon the harpe, and ſinging that new ſong to the lambe with the foure and twenty elders, Thou art worthy to receiue glory, and honour, and power, becauſe thou waſt killed, and yet thou haſt killed, and ſlaine not onely a thouſand or ten thouſand, but euen all thine and our enemies, and haſt redeemed vs thy friends to God by thy bloud? There is a time to weepe, and a time to laugh, a time to mourne, and a time to dance[t]. Why art thou then ſo heauie O my ſoule, and why art thou ſo diſquieted within me? What man? Plucke vp a good heart, truſt in God, thinke vpon the honorable paſſion and gladſome reſurrection of Chriſt. And then though thou were neuer ſo much afflicted, yet euen in the fiery furnace of affliction, reioyce

[r] 2. Cor. 2. 4.

[s] *Cum de impietate & malitia ſuauitas pietaſque triumphauit. Cyp.*

[t] Eccleſ. 3. v. 4.

ioyce with ioy vnspeakable and glorious. Dance now, not as Herodias did, but as Dauid did. Leape vp in affection as high as heauen. Where thou shalt heare one rapt vp to the third heauen, saying to himselfe, God forbid that I should reioyce, reioyce in any thing but in the crosse of Christ: and to vs, Reioyce in the Lord alwaies, and againe, I say, reioyce. And againe, and againe, I say, reioyce, and reioyce alwaies in the Lord. Especially at this time. For if, when the matter was in doubt, and no man almost knew to what passe these troubles would sort in the end, and very few in the church, no not the Apostles, but onlie the Virgin Mary did vnderstand and beleeue the resurrection of Christ, yet then our Sauiour said, WEEPE NOT FOR ME: how much more now ought we not to weepe, but to reioice, seeing our Lord hath so mightily declared himselfe to bee the sonne of God [a] by raising vp his owne selfe from the dead? And if wee might not weepe when Iacob went ouer Iordan with nothing but his staffe in his hand [b], then much more now ought wee to lift vp our hearts in great ioy to God

[a] Rom. 1. 4.

[b] Gen. 32. 10.

God, and ſay; O Lord wee are not worthy of the leaſt of all thy mercies: for our bleſſed redeemer went ouer Jordan with nothing but his croſſe, which is his Iacobs ſtaffe*, vpon his ſhoulder, but now hee is returned againe with two great troupes. O what a great troupe, what a goodly flocke is here! Wee with all the militant Church are one flocke of Chriſt. And the other flocke is the triumphant Church in heauen. With whom wee muſt continually reioyce for the victory and the ſaluation which Chriſt hath ſhewed vs this day: For though on good friday towards euening the skie was red all ouer coloured and diſtained with the bloud of Chriſt [y], yet laudes be to our Lord, O praiſed bee God, that was a good ſigne: this day it is faire weather. The winter is now paſt: the raine is changed and gone: the flowers appeare in the earth: the time of the ſinging of birdes is come: and the voice of the Turtle is heard in our land [z]. And what ſaith the Turtle? Euen as it is heere, VVEEPE NOT FOR MEE. VVEEPE NOT FOR ME, BVT VVEEP

* Σημεῖον τοῦ σταυροῦ διαγράφει σωρίσματα. *Damaſcen. l. 4. cap. 88.*

[y] Matt. 16. 2.

[z] Cant. 2. 11.

FOR YOVR SELVES : BVT WEEPE FOR YOVR SELVES. Pindarus reporteth, there was an opinion of the Citie of Rhodes, that gold rained downe vpon it [a]. If euer gold did raine downe from heauen vpon any Citie, I thinke it is rather this Citie then Rhodes. Not onely for abundance of gold and worldly riches, wherewith it is replenished, but also much more for infinit spirituall gifts, and golden graces of God. O London, London, excellent, excellent things are spoken of thee, O thou Citie of God ! It is spoken of thee, that thou emploiest a great part of thy wealth to the reliefe of poore orphanes, of poore souldiers, of poore schollers. It is spoken of thee, that thou doest reuerence religion, and loue the truth more then any part of this realme doth besides. It is spoken of thee, that none are more obedient, none more ready then thou art, both with bodie and goods to defend the state. It is spoken of thee, that thou art so famous in all forraine countries, that as Athens was called the Greece of Greece [b], so London is called the England of England. And we may almost as well say, that all England

[a] Βίχει θεῶν Ϛασιλεὺς ὁ μέγας χρυσαῖς νεφάδεσσι πόλιν. O. Ic. T.

[b] Ἕλλας ἕλλαδος. *Athenæus l. 5.*

England is in London, as that all London is in England. These are excellent things, I assure you beloued, excellent things indeed. Wherefore wee which haue receiued so many singular graces of God, should aboue all other bee thankfull for them. And not onely one, or some few, but euen all of vs, should bring forth good fruites, answerable to such great mercies. Well, would to God it were so. But certainly it is not so. Certainly all among vs, all are not pure corne, there are many tares: all are not good fishes, there are many bad: all are not wise virgins, there are many foolish: all are not sheepe, there are many goates. Yet to inueigh particularly against the sinnes of this citie, which should make vs weep for our selues, I thinke it not greatly conuenient at this time. Onely I beseech you that we may trie and examine our selues: that wee may enter into our owne consciences; euery one of vs humbly bowing the knees of his heart, and saying in this sort, O Lord Iesus, how haue I bestowed all those talents of gold which thou hast giuen mee? how haue I requited thee for all thy kindnesse towards me? what hath

my whole life beene elſe but a coutinuall warring againſt thee? what hath it beene elſe but a daily renuing of all thy bloudie torments, and of thy whole paſſion? Ah vile wretch that I am, how often haue I like Iudas himſelfe betraied thee, and ſold thee for a little worldly pleaſure, or for a little lucre and gaine? how often haue I bound thy hands, and euen moſt deſpiteſully ſpit in thy face, by refuſing thoſe gifts which thou wouldeſt haue giuen mee, and by killing the comforts of thy ſpirit? Woe is mee, alacke for pitie, I am that curſed Cain which haue murdered innocent Abel my brother, whoſe bloud doth now cry out for vengeance againſt mee, becauſe that bloud by my ſinnes onely is polluted, by which the ſinnes of all the world beſides are purged. For this will I weepe day and night, yea though I had as many eyes in my head as there are ſtarres in the skie, yet I would weepe them out euery one[c], to thinke that I ſhould bee ſuch an vnworthy wretch, as by my ſinnes to crucifie Chriſt ſo often, and to put him to ſo many deaths, who hath been vnto mee ſo kind and ſo louing a Lord. O deare Abel,

[c] *In ſontem frontem atque in flumina lumina veriam.*

bel, deare Abel! O my good brethren that I could possibly deuise what to say, or what to doe, to obtaine thus much of you, or rather of God for you, that you would weepe, though it were neuer so little for your sinnes. But alas, I can doe no more now, but commit and commend all that hath beene spoken to the effectuall working of the holy Ghost in you, and to the faithfull obedience of your good hearts to God. Blessed be God: I am yet very much reuiued (being otherwise almost quite spent with speaking so long) when I looke about mee, and behold euery one that is present. For I see no place in this great auditory, where there are not very many ready to weepe, the water standing in their eies, and some alreadie weeping right-out, in true remorse and sorrow for their sinnes. You make me remember that which wee reade in the booke of Iudges, when the Angell of the Lord found fault with the Israelites for their disobedience, they lifted vp their voices and wept, and called the name of that place Bochim, and offered vp sacrifices there vnto the Lord[4]. This place also may bee now called Bochim,

[4] Iudg. 2. 5.

that is, the place of weeping, wherein yee haue offered vp as many sacrifices to the Lord, as you haue shead teares for your selues. O what an acceptable sacrifice to God is this your sorrowfull spirit? I warrant you, you shall neuer repent you of this repentance: you shall neuer bee sorrie for this sorrow. This sorrowfull spirit of yours makes God haue a ioyfull spirit, and greatly pleaseth and delights the holy Ghost. Wherefore now that wee haue once made the good spirit of God reioice and take pleasure in vs, let vs not in any case hereafter, let vs not, hereafter grieue the same spirit of God, whereby wee are now sealed vp to the day of redemption. The holy Ghost is grieued when wee are not grieued, but if wee bee thus grieued for our sinnes, then is the holy Ghost delighted. Yea such griefe and sorrow will not onely bee to the holy Ghost a great pleasure and delight, but also it will be to vs the very seed or the interest and loane of euerlasting life[c]. For looke how a father pitieth his owne childe, and if hee see him crie, doth what hee can to still him, and takes out his handkercher, and wipes the infants eyes

[c] Οἷονεὶ σπόρος ἡ δάκρυσις τῆς αἰωνίου ζωῆς. Bas. Hom. de humilitate 144.

eies himselfe; after the same fashion God our heauenly father will with his owne holy finger wipe away all teares from our eies, and take vs most louingly by the hand, and lead vs out of the house of mourning into the house of mirth. Then though wee haue sowen in teares yet wee shall reape in ioy[f]. Yea though wee haue sowen but a verie few teares, which God hath in a small bottle, yet we shall reape all the infinite ioies which God hath in heauen. Then though wee haue wanted wine a little while, yet in the ende Christ shall turne all our water into wine, all our sadnesse into gladnesse, all our musing into musicke, all out sighing into singing. Then though wee haue beene a long time married to weeping blear-eyd Leah, yet at length wee shall inioy the loue of cheerfull and beautifull Rachel. Then shall Abraham that good mower bind vs vp into sheaues as pure corne, and fill his bosome full with vs, and carrie vs into the Lords barne to make a ioyfull harueſt in heauen. Then shall wee with the wise virgins hauing store of teares in our eies, which are as oyle in our lampes, go out of this vale of

[f] *Tum breuibus lachrymis gaudia longe metam. Paulinus.*

teares, which floweth with woe and weeping, and enter into the celestiall Canaan, which floweth with milke and honey. Then shall Christ say vnto vs, not as it is here, VVEEPE NOT FOR MEE, BVT VVEEP FOR YOVR SELVES: but hee shall say; *Weepe not for mee, and weepe not for your selues.* For that which would bee too much ioy in this life, shall not be ioy enough in the life to come. Therefore he shall not only say vnto vs, *Weepe not for mee, and weepe not for your selues,* but hee shall also say, *Reioyce for mee, and reioice for your selues. Reioyce for mee,* because I was once lower then the Angels, but now I am crowned with honour and glorie: *and reioyce for your selues,* because you were once as sheepe going astray, but now you are returned to the shepheard and bishop of your soules. *Reioyce for me,* because I am your brother Ioseph, whom once you sold into Egypt, but now all power is giuen me in heauen and in earth: *and reioice for your selues,* because you are the true children of Israel, which once dwelt in a land of famine, but now you are brought by triumphant fierie chariots into the land of Goshen, which is the

the kingdome of glorie. To the which kingdome of glorie, and ioy of all hands, ioy for Christ, ioy for our selues, we beseech thee, O good Lord, to bring vs, after the miseries of this wofull and wretched world, not for our own deserts or merits, but for the most glorious passion, and most ioyfull resurrection of Iesus Christ, to whom, with the Father and the holy Ghost, bee all honour and glory, power and praise, dignity and dominion now and euermore,

Amen.

THE

PATHVVAY TO PERFECTION.

A

Sermon preached at Saint Maries *Spittle in London on Wedneſday in Eaſter weeke.* 1593.

By THOMAS PLAYFERE, Doctor of Diuinitie.

At London
Printed by *Tho. Haueland* for *Matthew Law*, and are to be ſold at his ſhop in Pauls Churchyard.
1611.

TO THE MOST NOBLE AND WORTHY KNIGHT, MY HONOVRABLE good Patron, Sir GEORGE CAREY, *Knight Marshall of her Maiesties most honourable houshold, and* Gouernor of her Ile of Wight; all ioyes, externall, internall, eternall.

* *

SIr, as soone as I had preached this Sermon, it pleased the Lord Bishoppe of London last deceased, both by his letter, and by word of mouth, to request a copie of it for the Presse. The like did diuers other also. But in truth I had then

then no copie of it. Or if I had beene poſſeſſed of any, yet I was reſolute to yeeld to no ſuch motion. Which ſome (I know not who) vnderſtanding, that being by ſo many, and ſo many times importuned, to print this, or ſome other Sermon, I alwayes vtterly refuſed ſo to doe, haue preſumed to print the Meane in Mourning, *altogether without true iudgement, or calling me to counſell therein. And that ſo falſly, and in moſt places ſo quite contrary to my meaning, that I may ſay to him, whoſoeuer was the procurer thereof, as* Martial *the Poet ſaid to one,*

Quem recitas meus eſt, ô Fidentine, libellus;
Sed malè dum recitas, incipit eſſe tuus.

O Fidentine, a booke of mine
Thou printſt againſt my will:
And yet not mine, but it is thine,
Becauſe thou printſt it ill.

When in the triumph of Iulius Cæſar, *the Romaines had carried about the modell of thoſe Cities, which hee had ſubdued grauen in yuorie, and not long after in the triumph of* Fabius Maximus, *they ſhewed the deſcription of his Citie, carued in wood;* Chryſippus *beholding the difference, ſaid merily that* Fabius *Cities were but the ſheathes of* Cæſars *Cities. And certes, I may bee bolde to*

auerre,

matter, that as much diuersity as there is betweene yuorie and wood, so much there is betweene that sermon which was first once preached, and that which was after twice printed. For those two Editions were but woodden sheathes Or if there were any mettall in them, yet it had not beene an yuorie but a iudgin haft, being blunt and dull, without a point or edge. Therefore after I was, not only perswaded by the aduice of al my friends, but euen enforced by the necessity of the thing itselfe, to print that Sermon as it was preached: I thought good likewise to let this goe with it. That as the grauer of Images in Æsope telleth Mercury, if he would giue a groate for the Image of Iupiter, he should haue his owne Image for nothing: so if any one who hath cast away his money vpon the former Editions, will bestow a groat vpon the true Copie now set out by my selfe, hee may haue this Sermon with it for nothing, as a surplusage euer and besides the bargaine. Which if it shall please you out of your true worth fauourably to patronize and protect, then all that reape any benefit by perusing it, shall haue good cause to honour your most noble minde, by whose munificence and bounty, my studies haue been

been hitherto continued. And so craving your honourable acceptance of my faithfull endeuours, I humbly take my leaue. from Saint Iohns Colledge in Cambridge the first day of Februarie, 1595.

Your Worships euer,
and in all dutie
most bounden,

Thomas Playfere.

To the Reader.

Entle Reader, the ſentences are ſo framed, as thou maiſt reade them, without any regard of the marginall notes, as though they were not ſet downe at all. Doe therefore herein as thou ſhalt thinke beſt. The quotations which are marked without a parenthesis, as thus, [a][b][c], were all vttered when the Sermon was preached. The reſt which are marked with a parenthesis, as thus, (a)(b)(c) were thought conuenient to bee printed, though not the quotations themſelues, but only the matter contained in them, was preached. Farewell.

THE PATHWAY to Perfection.

The Text.

But one thing, I forget that which is behind, and endeauour my ſelfe to that which is before, and follow hard toward the marke, for the prize of the high calling of God in Chriſt Ieſus. Philip. 3. 14.

Right Honourable, right Worſhipfull, and moſt Chriſtian and bleſſed brethren; perfection is all in all. The onely thing in euery thing. But that which is vnperfect, is like either the vntimely birth of a woman, or elſe the vntimely fruit of a tree. The one dying before it be borne, the other rotting before it be ripe. Therefore it is ſaid of the law,[a] That it made

[a] Heb. 7. 19.

nothing perfect: but of the Gospel, b that it is most perfect in it selfe. And of the tower of Babel, c these men beganne well to build, yet could not perfect it: but of the frame of the world, d thus the heauen and the earth were perfectly finished. Yea so perfectly, that euery thing since, which hath had any little resemblance of this perfection, is said to bee as perfect as God made the world. Now of all things in the world, man especially is borne, not to die, as an vntimely birth, but to liue: and man liueth not to rotte away as vntimely fruit, but to flourish for euer. Therefore we that doe not die vnder the law, but liue vnder grace, e must not bee like the law, but like the Gospell: and wee which shall not rotte away as the tower of Babel, but flourish for euer, as the building of God, f must not bee like the tower of Babel, but like the frame of the world; labouring continually to bee perfect, as our heauenly Father is perfect. (t) Labour, I say, we must. For as nothing is excellent, and easie both together; in like sort perfection though it bee so excellent a thing, that it ought to be much desired, yet it is not

b Iohn 19. 13.

c Luc. 14. 30.

d Gen. 2. v. 1.

e Rom. 6. 14.

f 1. Cor. 3. 9.

(t) Mat. 5. 48.

easie a thing, that it can bee soone attained. Therefore saith the Apostle in the former verse, I doe not thinke that I haue yet attained to it. For, saith Bernard [h], How canst thou possibly bee a proficient, if thou thinke thy selfe already sufficient? The Arke of the couenant was but a Cubite and a halfe high [i]. So likewise the wheeles of the Cauldron were but a Cubite and a halfe high [i]. Now we know that a Cubite and a halfe is an vnperfect measure. Which shewes that none in this life are perfectly perfect. The very highest are, as the Arke in Moyses tabernacle, or as the wheeles in Salomons temple, but a Cubite and a halfe high ([k]). Perfectly vnperfect when they beginne: vnperfectly perfect when they end. Benaiah was honourable among thirtie, but hee attained not to the fist three: [l] And so some one man may bee as perfect as thirtie, yea as a thousand other men, and yet not attaine to the perfection of the blessed Trinitie, which is the first three. Nay when wee haue done the best wee can we are but vuprofitable seruants ([m]). All our righteousnesse is as a staineth cloth ([n]). Our greatest strength is confirmed in

[h] *Quomodo proficis, si iam tibi sufficis?*

[i] Exod. 25. 10.

1. King. 7. 32.

[k] πολὺ λείπουσιν ἐν ἀλήθειᾳ ὑψοῦς ὁ πάντων ἀνώτατος.

[l] 2. Sam. 23. 23.

([m]) Luk. 17. 10.

([n]) Esay 64. 5.

weakenesse (o). Wee know but in part, not as we are knowne (p). We walke by faith, not by sight (q). Wee behold as in a Glasse darkely, not face to face (r). So that the most perfect perfection wee can attaine to in this life, is an humble acknowledging of that imperfection which wee haue (s), and an earnest labouring for that perfection which wee haue not (t). Wee liue heere in that wee hope for life (u): and wee are perfect heere in that wee labour for perfection (x). Wherefore as Salomon went vp six steps to come to his great throne of Iuorie (y), so must wee ascend six degrees to come to this high toppe of perfection. The first, (Not many things) BVT ONE THING. The second, (J doe not remember, but) J FORGET THAT VVHICH IS BEHINDE. The third, (I stand not still, but) I ENDEVOVR MY SELFE TO THAT VVHICH IS BEFORE. The fourth, (I runne not amisse, but) I FOLLOVV HARD. The fifth, (not beside the marke, but) TOVVARD THE MARKE. The sixth, (Not for any other prize, but) FOR THE PRIZE OF THE HIGH CAL-

(o) 1. Cor. 12. 9.
(p) 1 Cor. 13. 12
(q) 2. Cor. 5. 7.
(r) 1 Cor. 13. 12.
(s) *Est quædam imperfecta perfectio, vt sciat homo se non esse perfectum in hac vita. Primasius in Col. c. 1. in fine.*
t Ἐστὶν ὡς ἀληθῶς τελειότης, τὸ μηδήποτε στῆναι πρὸς τὸ κρεῖττον αὐξανόμενον, μηδὲ τίνι πέρατι περιορίσαι τὴν τελειότητα.
Nyssenus περὶ τελειότητος. in fine.
u *Spes vitæ immortalis est vita vitæ mortalis. Aug. in p. 103.*
x τελείωσις ἡ ἐν τῇ ἀρετῇ προκοπή. *Oecum. in Hebr. c. 6.*
y 1. Reg. 10. 19.

CALLING OF GOD IN CHRIST IESVS.

Touching the first bee saith, (Not many things) BVT ONE THING. Gregory hath this sentence [z]: The minde of a man is like the stone Tirrhenus. That stone, so long as it is whole, swimmeth, but being once broken, sinketh. And so the heart of man being once broken, it soone sinketh, and being diuersly distracted, it is easily ouerwhelmed. Zedekias [a] did well enough, so long as hee staied in Ierusalem, signifying the vision of peace, which is one thing: but when hee was carried to Riblah, signifying a multitude which is many things, then were his eies put out. What so neere one as two? And yet wee must not goe so farre from one as two. Seeing it is a very hard matter, and almost vnpossible, that one mind should well heed two diuers things. (b) Hercules himselfe could not cope with two aduersaries at once. So that Peter was vnwise to weare two swordes at once(i). Alexander said, the whole world could not hold two Sunnes at once. So that Issacar was an Asse to beare two burthens at once (k). No man sitteth vpon

[z] *Cum animus diuiditur ad multa, fit minor ad singula.*

[a] Ier. 39. 5.

(b) *Vt res oppositas mens ferat vna duas. Cor. Gallus.*

(i) Luc. 22. 38.

(k) Gen. 49 14

two seates together. No man writeth with two pennes together. No man hunteth two games together. No man iustleth with two speares together. He that hath two hearts, if hee haue a true hart of the one, he will haue a false heart of the other. Therefore saith Saint Iames, [l] A double hearted man is vnconstant in al his waies. He that hath two tongues, if he tel truth with the one, hee will lie with the other. Therefore saith Saint Paul: [m] Deacons must not be double tongued. Hee that serues two masters, if hee please the one, he will displease the other: therefore saith our Sauiour; [n] No man can serue two masters. Hee that walketh two waies, if he goe well in the one, he will stumble in the other. Therefore saith Ecclesiasticus: [o] Woe bee to the sinner which walketh two manner of waies. Wherefore wee must not be like the Philistins, which had two hearts, [p] one heart that cleaued to God, another that cleaued to Dagon. We must not bee like the Iewes, which had two tongues, [q] one tongue that sweared by the Lord, another that sweared by Malcham. Wee must not be like the Israelites, which serued two masters, they

[l] Iam.1.8.
[m] Tim.3.8.
[n] Luc.10.13.
[o] Eccles.2.13.
[p] 1.Sam.5.2.
[q] Sopho.1.5.

[r] they halted betwixt two opinions, ſeruing ſometimes God, ſometimes Baal. Wee muſt not be like Salomon, which walked two waies, [s] his heart was not perfect with God, but ſometimes hee walked the way of the Lord, ſometimes the way of Aſhteroth. We muſt not doe ſo, I ſay; we muſt not follow God and Dagon: God and Malcham: God and Baal: God and Aſhteroth. If we would be perfect indeed, we muſt follow (No: many things, no not ſo much as two things) BVT ONE THING.

For this ONE thing, is the very band of *Perfection* [t]. Hereupon Chriſt ſpeaking to his Spouſe, ſaith thus [u]; Thou haſt wounded my heart with one of thine eies, and with one chaine of thy necke. The Church, I grant, hath many eyes. But becauſe as the eies of a maiden looke vnto the hand of her miſtreſſe (*): ſo all theſe eies wait onely on the Lord, looke onely one way, and ſo (in a ſort) make onely one eye, therefore hee ſaith, with ONE of thine eies. So likewiſe the church hath many chaines. But becauſe theſe chains are ſo linked and intorteled together, that they all make (in a manner) but one

[r] 1. King 11.5.

[s] 1. Kin. 11.1.

[t] Col. 3.4. Πυθαγόρας ἀρχὴν τῶν πάντων εἴρηκε τὴν μονάδα. *Theodoret græ. Affect. cur. 2.*

[u] Cant. 4 9.

(*) Pſal. 123.2.

one golden chaine of Christian vertues, which is the band of Perfection, and binderh the Church to Christ, as the necke ioyneth the body to the head, therefore hee saith, with ONE chaine of the necke. This one eye it is, this one chaine it is, which makes Christ in loue with his Church; which ouercommes him, and wounds his heart. Thou hast wounded my heart, saith hee, with one of thine eyes, and with one chaine of thy necke. The Spouse of Christ must haue but ONE chaine about her necke. The disciple of Christ must haue but ONE coat vpon his backe[7]. Hee must not bee a turne-coate, much lesse a change-coate. Seeing indeede, that which Cyprian speakes of Christes coate, may bee as trulie said of euerie Christians coat; That either it must bee *Vnica*, or else it cannot bee *Tunica*, either it must bee ONE, or none. For as Rebeccaes two twinnes did struggle and wrestle before they were borne, for hatred and malice, but Elizabeths one child did spring and skippe before hee was borne, for ioy and glad nesse; so he that busies himselfe about more things then one, shall neuer proue sin-

[7] Luke 9.3.

singular in any thing, (z) nay hee shall finde that strife and resistance in his head, which Rebecca did in her wombe, but he that labours and trauailes onely about ONE thing, shall bring it to good perfection, and bee as well deliuered of it, as Elizabeth was of Iohn Baptist. Hence it is that wee are exhorted, for our heart, [a] to haue ONE heart and one soule, for our tongue [b], to speake ONE and the selfe same thing, for our master, [c] to serue ONE Master in heauen, for our way, [d] to walke after ONE and the selfe same rule. According to that most wise and worthy word, (e) ONE heart, ONE way. Which is also agreeable to the word of God, who saith, I will giue them one heart, and one way, that they may feare mee for euer, for the wealth of them and of their children after them (f). Wherefore let vs not haue many mindes, or trouble our selues about many things, but with Mary, [g] minde onely ONE thing, which is necessary: let vs not haue many tongues, or desire many things, but euery one of vs say with Dauid, [h] ONE thing onely I haue desired of the Lord: let vs not serue many masters,

z Εἰς ἕκαστος ἐν μ' ἐπιτήδευμα καλῶς ἐπιτηδεύοι, πολλὰ δὲ ὁ. Ἀλλὰ εἰ τῇ τὸ ἐπιχειροῖ, πολλῶν ἐφαπτόμενος πάντων ἀποτυγχάνοιεν. *Plato. de rep. l. 3.*

a Act. 4. 32.

b 1. Cor. 1. 10.

c Mat. 13. 8.

d Phil. 3. 16.

(e) *Cor vnum via vna.* My L. Treasurer his word.

(f) Ier. 32. 39.

g Heb. 10. 41.

h Psal. 18. 1.

sters, or by many masters our selues, but as Sophony speaketh, [i] with ONE shoulder serue the Lord our God, and onely worship him: let vs not walke many waies, or kicke against many pricks [k], or shoote at rouers (as I may say) but with S. Paul in this place, aime onely at one marke, and follow BVT ONE THING. This is the first degree to Perfection.

[i] Soph. 3. 9.

[k] Acts 9. 5.

Touching the second, hee saith, (I doe not remember, but) I FORGET THAT WHICH IS BEHIND. Truth it is, wee may remember, both that we haue done ill, to amend it, and also that we haue done well, to continue it. For the first, Chrysostome saith, [l] Nothing doth so well helpe vs forward in a good course, as the often remembrance of our sins. Whereas in the bitternes of our soules we call to remembrance the daies of old, which wee haue passed away in sin. Whereupon the Psalmist particularly intituleth the eight and thirtieth Psalme *a Memorandum*, or a Remembrance, because he made it when he called to remembrance his sinnes, which he had in former time committed [m]. And generally Baruch saith to vs in this sort;

[l] Οὐκ ἐστι σπουδαίτη τὸς τοιαύτη, οἷον ἁμαρτημάτων ἀνάμνησις.

[m] *Cum commissa olim à se delicta memoria repeteret. Euthymius. ibidem.*

Remember

Remember well what you haue done, and as it came in your hearts to turne away from God, so now striue with your selues ten times more to turne againe vnto him [n]. Thus did Paul, remembring hee had once been a persecutor, [o] hee did repent him of it, and made amends for it, and was afterward ten times more zealous to saue the wicked, then before hee had been to destroy the godly. For the second, another saith; [p] O what heauenlie comfort doe they inwardly feele, which are delighted with the remembrance of vertue past, with the fruition of ioy present, with the expectation of felicitie to come? This three-fold cord of comfort, as it can neuer bee broken, so it must alwaies be drawne forth at length, that [q] hee which is iust may be still more iust, that hee which is strong may bee still more strong. Thus did Dauid, [r] remembring he had once slain a Beare, he did not repent him of it, but gathered strength and courage by it, and was afterward more bold to combat with a mightie gyant, then before hee had been to deale with an eluish Beare. Therefore as they which leap, the further they go backward to

[n] Δεκαπλασιάζατο ἐπιστρεφόντες. Bar. 4. 28.

[o] 1. Tim. 1. 13.

[p] *Quam immensa est lætitia de recordatione transactæ virtutis, &c. Ber. in festo omnium sanc. ser. 2.*

[q] Reu. 22. 11.

[r] 1. Sam. 17. 36

to fetch their runne, the further they leape forward, when they haue runne: so heere wee may looke backe a little and remember, both that we haue done ill, to amend it, and also that wee haue done well to continue it. Otherwise, the remembrance either of vices or vertues, is so farre from putting vs any whit forward, that it casteth vs quite backward. For as Marke the Eremite witnesseth, [f] The remembrance of former sinnes, is enough to cast him downe altogether, who otherwise might haue had some good hope. Our sins and Elies sonnes are alike. Elie hearing his sonnes were slaine, whom he himselfe had not chastised and corrected as hee ought, fell downe backward and brake his necke ([t]). And so all they that remember and hearken after their former sinnes, which they should haue mortified and killed, fall downe backward, and turne away from God. For this is the difference betweene the godly and the wicked. Both fall. But the godly fall forward vpon their faces, as Abraham did when hee talked with God: the wicked fall backward vpon the ground, as the Iewes did when they ap-

[f] Αἱ παλαιαὶ ἁμαρτίαι μνημονευθεῖσαι βλάπτουσι τὸ ἐλίπον.

([t]) 1. Sam. 4. 17

apprehended Christ. Hee that remembers his sinnes, to be sorie for them, as Abraham did, falles forward vpon his face: but hee that remembers his sinnes, to reioyce in them, as the Iewes did, falles backward vpon the ground. Wherefore if thou bee vpon a mountaine, looke not backward againe vnto Sodome, as Lots wife did (x): if thou be within the Arke, flie not out againe into the world, as Noahs Crow did (y): if thou bee well washed, returne not againe to the mire as the hogge doth (z): if thou bee cleane purged, runne not againe to thy filth, as the dogge doth (a): if thou bee going towards the land of Canaan, thinke not on the flesh-pottes of Egypt (b): if thou bee marching against the hoast of Madian, drinke not of the waters of Hand (c): if thou bee vpon the house top, come not downe (d): if thou haue set thy hand to the plough, looke not behinde thee (e): remember not those vices which are behind thee. No, nor those vertues neither. For as Gregorie writeth; (f) The remembrance of former vertues doth many times so bewitch and inueigle a man, that it makes him

(x) Gen. 19.27

(y) Gen 8.7.

(z) 2. Pet. 2. 22

(a) Prou. 26. 11

(b) Exod. 16. 3

(c) Iud. 7. 6.

(d) Mar. 13. 11

(e) Luc. 9. 62.

(f) *Memoria virtutis fouea mentis. De cura pastorali. par. 4. c. 1.*

him like a blinde Asse fall downe into a ditch. When Orpheus went to fetch his wife Eurydice out of hell, hee had her granted to him, vpon condition that hee should not turne backe his eyes to looke vpon her, till hee had brought her into heauen. Yet hauing brought her forward a great way, at length his loue was so excessiue, that hee could not containe any longer, but would needes haue a sight of her. Whereupon forthwith hee lost both her sight and her selfe, shee suddenly againe vanishing away from him. [s] This is a poeticall fiction. Neuertheless it serueth very fitly to this purpose. To admonish vs, that if we haue any vertue, which is to be loued as a man is to loue his wife, yet wee must not be so blinde in affection, as to doate too much vpon it, or to fall in admiration of our selues for it, or to bee alwaies gazing and wondering at it, lest by too much looking vpon it, and by too well liking of it, and by too often remembring it, wee lose it. Because indeed hee that remembers his vertues, hath no vertues to remember. Seeing hee want humility, which is the mother-vertue of all vertues. For this is the difference be-

twee

P.

[s] *Flexit amans oculos, & protinus illa relapsa est. Ouid. Met. lib. 10. Fab. 1. Memmit & Virgilius Geor. l. 4. in fin.*

tween the godly and the wicked. Both remember vertues. But the godly remembre other mens vertues, the wicked remember their own vertues. They remembring other mens vertues, make them ensamples to imitate: these remembring their owne vertues, make them miracles to wonder at. Therfore the godly remembring they haue some one or other litdevice in them, are humbled, though they haue very many great vertues: but the wicked remembring they haue some one or other little vertue in them are proud though they haue verie manie great vices. Wherefore though thou haue conquered kingdomes, yet crake not of it, as Zenacharib did [g]: though thou hast built Babel, yet brag not of it as Nabuchodonezer did [h]: though thou haue a great people, yet number them not, as Dauid did [i]: though thou haue rich treasure, yet shew them not, as Ezechias did [k]: though thou haue slaine a thousand Philistins, yet glorie not in it, as Sampson did [l]: though thou hast builte seauen altars, yet vaunt not of it, as Balacke did [m]: though thou giue almes, yet blow not a trumpet [n]: though thou

[g] Esay 37.13.
[h] Dan.4.27.
[i] 2.Sam.24.2.
[k] 2.Reg.20.13
[l] Iud.15.16.
[m] Num.23.1.
[n] Mat.6.2.

fast twice a weeke, yet make no wordes of it[o], (remember it not but) FORGET THAT VVHICH IS BEHIND.

[o] Luke 18.12.

If thou wilt be *Perfect*, [p] sell all that thou hast, and follow me, saith our Sauiour. Sell all that thou hast. Or if no man will buy it, giue it. Or if no man will take it, FORGET it. Themistocles said, hee had rather learne the arte of forgetfulnes, then of memory. That is, as I vnderstand it, rather Diuinity, then Philosophy. For Philosophy is an arte of memory, but Diuinity is an art of forgetfulnes. Therefore the first lesson that Socrates taught his Scholler was, *Remember* [q]. For hee thought that knowledge is nothing else but a calling of those thinges to remembrance which the minde knew, before it knew the bodie. But the first lesson that Christ teacheth his scholler is, FORGET. [r] Harken O daughter (saith hee) and see, Forget thine owne country and thy fathers house. So that faith is that faire Helena, which drinketh to vs in a cup of Nepenthes, and saith [s], Be of good cheere, there shall bee no more sorrow, neither crying, neither death, neither paine, for the first things are past. And the water of the

[p] Matt. 19.22.

[q] *Reminiscere.*

[r] *Obliuiscere.*

[s] Reu. 21.4.

the Word of God is that fountain Lethe, which when wee come to drinke of it, speakes to vs (as it were) in this sort[t]: Remember not the former things, neither regard the things of old. For as they which die cloth, doe not immediately change one contrary into another, but first turne a white into an azure, and then make a puke of it: so we can neuer hold colour, as a good puke, except first our white be turned into an azure, that is, as Lyrinensis saith[u], except first we do well FORGET, that which we did ill to get, except first we do happily vnlearne, that which we did vnhappily learne. And like as they which work in wax, cannot frame any new impression in it, till the old bee defaced[x]: so the image of Cæsar the Prince of this world, the Diuell must first bee defaced, before the image of Christ can be formed in vs. For this image of Christ, (as Clemens testifieth)[y] is seene only in them, which FORGET the hill of Helicon, and dwell in mount Sion. Wherefore though thou haue had a bloody issue twelue yeeres, yet thine issue being now stopt, FORGET all bloodines:[z] though thou haue had a crooked

[t] Esay 43.18.

[u] *Donec didiscimus bene quod didicimus non bene. cap. 25.*

[x] Οὔτε ἐν κηρῷ γοῦν ἐν ᾧ δυνατὸν μὴ καταλεῖναι. τὰ τοὺς ἐναποκειμένους χαρακτῆρας, οὔτε ψυχῇ δύγματα θεῖα παραθέσθαι, μὴ τὰς ἐκ τοῦ ἰδοῦς σφηλήψεις αὐτῆς ἐξελέντα. *Bas. E. 1. p. 208*

[y] Ἔστιν Ἑλικῶνα καταλιπόντων, οἰκούντων δὲ Σίων. *Prot. p. 5.*

[z] Marke 5. 25.

ked body eighteene yeeres, yet thy body being now ſtreightned, FORGET all crookedneſſe[a]: though thou haue had blind eies, yet thine eies being now cleered, FORGET all blindneſſe in ſeeing the truth[b]: though thou haue had deafe eares, yet thine eares being now opened, FORGET all deafenes in hearing the word[c]: though thou haue had a drie hand, yet thy hand being now reſtored, FORGET all drineſſe and niggardlineſſe with men[d]: though thou haue had a lame foote, yet thy foote being now recured, FORGET all limping and haulting with God[e]: though thou haue beene dead and buried in the graue foure daies, as Lazarus was, yet being now reuiued, FORGET all deadneſſe in ſin[f]: though thou haue been poſſeſſed and tormented with ſeauen deuils, as Mary Magdalen was, yet being now deliuered, renounce the deuill and all his workes[g]: and FORGET all thy wicked workes which are behind thee[h]. Yea and all thy good workes alſo. For if thou FORGET them, then will God remember them. The Patriark Abraham was content for Gods pleaſure to ſacrifice his ſonne Iſaac[i]. But as ſoone as hee had done

[a] Luke 13.13. 11.

[b] Marke 10.5.

[c] Marke 7.34.

[d] Matt. 12.10.

[e] Acts 14,8.

[f] Ioh. 11 39.

[g] Luke 8.2.

[h] Μὴ τὸ καλῶς κτᾶσθαι τύπου τὸ μόνον, ἀλλὰ καὶ τὸ καλῶς ἀποκτᾶσθαι. Ἢ τύγε κουφότατον, τὸ κακῶς κτᾶσθαι ἀποτεθεσθαι. *vide. Naſ. εἰς αγ. cap.27.*

[i] Gen. 22 16.

done, he FORGETS it. Therefore God remembers it, and sets downe euerie seuerall circumstance of it. By mine owne selfe haue I sworn (saith the Lord) because thou hast don this thing. There is the generall. But what thing? The particular followes. And hast not spared; yea not thy seruant, but thy sonne; nay, not onely thy sonne, but thine onely sonne: *and hast not spared thine onelie sonne*; therefore I will surely blesse thee. That good woman gaue Christ louing & frindly intertainment. But as soone as shee had done shee FORGETS it. Therefore Christ remembers it, and amplifies it from pointe to point. Hee turned to the woman and said to Simon, Seest thou this woman? when I came to thy house, thou gauest mee no water for my feet: but shee hath washed my feet with the teares of her eies, and wiped them with the haires of her head. Thou gauest mee no kisse: but shee since the time I came in hath not ceased to kisse my feete. My head with oyle thou diddest not annoint, but she hath annointed my feete with oyntment. Lo yee how true it is which I said before, that if wee remember our good workes, then God

Luk. 7. 7. 42.

will forget them; but if we FORGET them, then God will remember them; yea and he will reward them when wee haue forgotten them. If wee wage warre with God [1], and thinke to ouercome him with ten thousand of our good deeds, then will he like a puissant Prince, bring forth into the field a huge armie of our sinnes, twenty thousand of our sinnes against vs, and with twenty thousand of our sins will easily ouerthrow ten thousand of our good deedes, and so finally confound vs. But if on the other side we can be content to FORGET all our good workes; and to strow our best garmeurs, and our most flowrishing branches at Christs feete [a] and to cast downe our verie crownes before the throne of the Lambe [b], then he will be a right Lambe indeed, he will not fight with vs, but he will crowne vs with honor and glory. Almighty God appointed his people not to sheare the first borne of the sheepe [c]. The first borne of the sheep are the best of our good works. These we must not sheare, nor lay naked and open to the view and knowledge of all men, but FORGET them, and hide them vnder the fleece of silence, and

keep

[1] Luke 14. 31.

[a] Matth. 21. 8.

[b] Rev. 4. 10.

[c] Deut. 15. 19.

keepe them ſecret to our ſelues. So Ioſeph, whom GOD did leade as a ſheepe[p], hauing a firſt borne, did not ſheare this firſt borne of the ſheepe, but called him Manaſſes, that is, FORGETFVLNESSE of thoſe things which were behind, when GOD had now anſwered the deſires of his heart[q]. The faithfull ſpeaking to Chriſt ſay thus, we will make for thee borders of golde guilt with ſiluer[r]. This is quite contrarie to the faſhion of the world. The faſhion of the world is to guild ſiluer with gold, and to put the beſt ſide outward. But the faithfull guild gold with ſiluer, and put the beſt ſide inward. So Moſes hauing a glorious countenance, did not ſet it out to the ſhew, but did FORGET it, and couered it with a vaile[s]. Now, a glorious countenance couered with a vaile, what is it elſe, but a border of gold, guilt with ſiluer? but we, we alas, for the moſt part, haue ſuch baſe minds, that we are ſcarce worth the ground we go vpon. Wee doe not guild our borders of gold with ſiluer; but we ſheare the firſt borne of our ſheep. We do not caſt down our garmēts and our branches and our crowns before

[p] Pſal 80.2.

[q] Eccleſ.5.19.

[r] *Murenulas aureas vermiculatas argento. Can.1.10.*

[s] Exod.34.33.

the throne of the Lambe, but we warre against God with ten thousand of our good workes. Or rather indeed, which of vs all can muster together so many good workes to fight for him? Nay if wee haue done one thing well, or one time well, wee thinke all is well, we need do no more, wee haue done good enough, and oft enough. Yea, if others doe not commend vs also, wee doe so wonderfully please our selues in it, that wee are readie presently to praise our selues for it. But heere we may all of vs learne true humilitie[t], which is true magnanimitie, of S. Paul. Paul had a most noble and most stately heart, higher then the very poles of heauen it selfe. All that euer hee had done hitherto, or could doe, hee thinkes too little, nay, hee counts it nothing. Hee was not a whit inferiour to the very chiefest Apostles[u], yet hee FORGETS it. Hee laboured more then they all, [x] yet hee FORGETS it. Hee spake with tongues more then they all[y], yet hee FORGETS it. Hee had care of al the churches[z], yet hee FORGETS it. Hee fought with beasts at Ephesus[a], yet hee FORGETS it. Hee troad Satan, that vile beast, vnder

[t] *Humilitas animi sublimitas Christiani. Leo.*

[u] 2.Cor.12.11.

[x] 1.Cor.15.10.

[y] 1.Cor.14.18.

[z] 1.Cor.11.28.

[a] 1.Cor.15.32.

[b] Rom.16.20

vnder his feet (b), yet he FORGETS it. He spake wisedome among them that are perfect (c), yet he FORGETS it. He was rapt vp to Paradise into the third heauen, where hee first learned that among the Angels, which afterwards he taught amongst men (d), yet he FORGETS it. All this is nothing with him. All this he FORGETS, and saith, I FORGET THAT VVHICH IS BEHIND. This is the second degree to perfection.

TOuching the third, he saies, (I stand not still) but I ENDEVOVR MY SELFE TO THAT VVHICH IS BEFORE. Saint Bernard writing to one Haimericus Chancelor of Rome, in his verie first salutation, wisheth him [e] to forget those things which are behind, and to follow the Apostle to those things which are before. Which no man can doe, that either stands still, or is idle. Wherefore Hermes saith generally, Nothing in the whole world is altogether idle [f]. The wise man hath allowed a time for euerie thing else, but for idlenesse he hath allowed no time. Moses arke had rings, and barres within the rings [g], to signifie that it was not made to stand still, but to be remoued

[c] 1. Cor. 2. 6.

[d] 2. Cor. 12. 4.

[e] *Quæ retro sunt obliuisci, & ad ea quæ ante sunt Apostolum sequi.* Ep. 15.

[f] οὐδὲ ἐν τῷ κόσμῳ ἐστὶν ἀργία ἀδαμοῦ. Dial. 11.

[g] Exod. 24. 14.

remoued from place to place. Iacobs ladder had staues[h], vppon which he saw none standing still, but all either ascending or else descending by it. Ascend you likewise to the top of the ladder, to heauen, and there you shall heare one say, My father doth now worke, and I worke also. Whereupon Basil noteth, that king Dauid hauing first said, Lord who shall dwell in thy tabernacle, addes then[i], Not he that hath wrought righteousnesse heretofore, but *he that doth now worke righteousnesse*; euen as Christ saith, My father doth now worke, and I worke also. Descend you likewise to the foote of the ladder to the earth, and there you shall heare that figge tree accursed, which did beare leaues and no fruit. Whereupon Theophylact noteth, that Iohn Baptist hauing first saide, The axe is laid to the roote of the tree, addes then[k], Not euery tree that hath not brought forth good fruit heretofore: but *euery tree that doth not now bring forth good fruit* shall be cut downe, euen as that fruitlesse fig tree was cut downe, and cast into the fire. Therefore wee must so walke, as God seeing our continuall fruitfullnes may say of vs, I see men walking like

[h] Gen. 28.12.

[i] Psal. 15.2. Ὁ ἐργαζόμενος, ὁ ἐργαζόμενος.

[k] Mat. 3.11. Μὴ ποιῶσαν, μὴ ποιῶν.

like trees [l]. Men walke like trees, when as men are neuer idle, but alwaies abounding in the worke of the Lord [m]. As the tree of life euerie moneth bringeth forth twelue manner of fruits [n]. For so Christ said to him whom hee healed [o], Take vp thy bed, and walke. Hee saith not, Take vp thy bed, and stand still, like a stone, but take vp thy bed and walke, like a tree. Otherwise to them whom he found standing still, he said in his wrath and in his sore displeasure, why stand yee still all the day idle? why are ye like Moab setled vpon your lees [p], and not powred from vessell to vessell? wee must make account to giue account for euerie idle word wee speake [q]. And much more then for euerie idle houre wee spende. Hee hath called the time against mee, saith Ierusalem [r]. So that for the verie time which wee haue contemned, wee shall be condemned: and for euerie day, which wee haue spent idlely, wee shall bee shent seuerely. The Isralites were commaunded, not once in a weeke, or once in a moneth, but euery day to gather Manna except only the sabbath day. [To teach them and all vs, that till wee come

[l] Marke 8.24.

[m] 1. Cor. 15. 58

[n] Reu. 22. 2.

[o] Marke 2. 10.

[p] Ier. 48. 11.

[q] Mat. 12. 36.

[r] Lam. 1. 15.

[s] Exod 16. 26.

come to the Sabbath of our euerlatting reſt in heauen, we muſt neuer ſtand ſtill, but euery day bee doing ſomewhat. Wherefore Apelles poſey was this, Let no day paſſe without a line [t]. Be ſure euery day thou doe ſome good, then draw one line at the leaſt. According to that [u], Line vpon line, line vpon line. And Pithagoras poſey was this [x], Sit not ſtill vpon the meaſure of corne. Do not looke to eate, except thou ſweat for it. According to that [z], He which will not worke, let him not eate. In my Fathers houſe, ſaith Chriſt, are many manſions [a]. So that no man may ſing his ſoule a ſweet *requiem*, ſaying with that cormorant in the Goſpell, Soule take thy reſt. For in heauen only, which is in our fathers houſe, there are many manſions to reſt in. In this world, which is out of our fathers houſe, there are not many manſions, no not any manſions to reſt in, but only vineyards to worke in. We are come, ſaies the Author to the Hebrewes [b], to the ſpirits of iuſt and perfect men in heauen. So that no man may ſue out for himſelfe a *Quietus eſt*, ſaying with the Church of Laodicea, I am rich and haue enough. For in heauen

[t] *Nulla dies ſine linea.*

[u] Eſa. 28. 10.

[x] *Cherecine infidam.*

[z] 2. Theſ. 3. 10

[a] Iohn 14. 3.

[b] Hebr. 12. 23.

heauen only, are the ſpirits of iuſt and perfect men, which are rich and haue enough. In this world wee muſt neuer thinke we are rich, but wee muſt alwaies be pore in ſpirit: we muſt neuer think we haue enough, but wee muſt alwaies hunger and thirſt after righteouſnes. Wherefore if thou haue a talent [c], put it not into a napkin, but into the banke: if thou light a candle, [d] ſet it not vnder a buſhell, but vpon a candleſticke: if thou build a citie [e], place it not vnder a dale, but vpon a hill: if thou ſeeke Chriſt [f], ſeek him not in thy bed, but in the garden. Lie not ſtil: Sit not ſtill: (ſtand not ſtill) but ENDEVOVR thy ſelfe to that which is before.

Walke before mee and be *perfect* ſaith God to Abraham [g]. As if he ſhould ſay, if thou wilt be perfect, then walke before me, and ENDEVOVR thy ſelfe to that which is before thee. For the Apoſtle in the other part, ſpeaking of thoſe things which are behind, ſaith that he doth not only not beare them in bodie, but not ſo much as beare them in mind. Here contrariwiſe, ſpeaking of thoſe things which are before, he ſaith, that he doth not only extend his mind to them, but alſo extend his

[c] Luke 19.20.

[d] Marke 4.21.

[e] Matth. 5.14.

[f] Cant. 3.1.

[g] Gen. 17.1.

P.

¶

his very body towardes them. So that as they which runne in a race, bend forward their breasts, & stretch out their armes, to shew that they haue a desire to run faster then possibly their feet can follow them: After the same sort we which run in this course of Christianity, must cast away euery thing that presseth downe, and sinne which cleaueth so fast [h], that we may ENDEVOVR our selues, or (as the Greeke word [i] here signifies) stretch our selues to those things which are before. And like as Æolus left all the other winds, which might haue bin a trouble to him with his friend Vlysses, to be packt vp in a male, and kept onely the westerne wind for his owne vse, to bring him home into his Country: so we must reiect all other things, which may be as contrary windes to driue vs from the shoare of saluation, and retaine onely that westerne wind of the spirit of God, whereby we may ENDEVOVR our selues to that which is before, & stretch out our sailes, and so come safely to the hauen of heauen. Euery thing, as Austin testifieth, is either a hinderance, or a furtherance [k]: if it be a hinderance, cast it away; if it be a furtherance, then keepe it

For

[h] Heb. 12. 1.

[i] Επεκτεινόμενοι.

[k] *Aut vinculum aut vehiculum. De ciui. Dei. l. 9. c. 5.*

Foreuen as the ſilkworme keeps her body ¶
bare and empty, and vſes to faſt two or three dayes together, that ſhe may ſtretch out her ſelfe the better, and ſpin her thrid the finer: ſo we muſt ENDEVOR to bring vnder our bodies [l], and (as I may ſay) diet them for the nonce, that we may not any longer weaue the ſpiders web [m], but with the ſilkeworme ſpin a new thrid. The ſpiders web is *vinculum*, the ſilkwormes thrid *inuiculum*. And like as the viper perceiuing her old ſkin to be ſo ſtiffe that ſhee cannot eaſily ſtretch out her ſelfe in it, ſtrips it quite off: after the ſame ſort wee which are by nature a generation of vipers, muſt ſtrip off our old skin [n], and perceiuing we cannot well doe our ENDEVOR, and ſtir our ſelues in the armour of Saul, we muſt with Dauid put it off, and put on the armor of light. When long war had been between the two houſes of Saul and Dauid, at length the houſe of Saul waxed weaker and weaker, and the houſe of Dauid waxed ſtronger & ſtronger [o]. In like manner, the ſpirit muſt alwaies ENDEVOVR it ſelfe to that which is before, and neuer ceaſe fighting with the fleſh, till the houſe of Saul, who was a limbe of the diuell, that

[l] 1. Cor. 9. 27.

[m] Eſay 59. 5.

¶

[n] Coloſſ. 3. 9.

[o] 2. Sam. 3. 1.

that is, the flesh, wax weaker and weaker, and the house of Dauid, who was a figure of Christ, that is, the spirit, wax stronger and stronger. Thus the Baptist being but a child, waxed stronger and stronger in spirit. And yet speaking of Christ and himselfe, he saith thus[p]; He must increase I must decrease. But the Baptist was borne of old Elizabeth: Christ was borne of young Mary. Whereby we see, that that which is borne of the old man, which is the flesh, must daily decrease in vs, and grow downward: but that which is borne of the new man, which is the spirit, must daily increase in vs, and grow vpward. For so indeed Christ in the beginning of the new world increased in wisdome for his minde, and stature for his body[q]. To teach vs, that if wee be liuely members of the same body, then we must in likesort ENDEVOVR our selues to that which is before, and increase and multiply[r] and grow vp into him who is the head, till we all come to the measure of the age of the fulnesse of Christ: The holy Ghost also in the beginning of the old world, was moued vpon the waters[s]. To teach vs that we be inspired and mooued by the same spirit

[p] Ioh. 3. 30.

[q] Luke 2. 52.

[r] *Crescite & multiplicamini, non solum ad corpus, sed etiam ad animum refertur, κατὰ τὴν προκοπὴν τὴν εἰς θεὸν ἀυξανομένην.*

[s] Gen. 1. 2.

spirit, then we must in like sort be moued vpon the waters, and passe apace ouer the red sea of this world, that we may quickly come to the celestiall Canaan, which is the kingdome of God. We pray indeed that the kingdome of God may come. But the kingdome of God commeth not by obseruation, (t) if we stand still gazing and gaping for it, (u). Therefore as Abraham did run from the doore of his Tent, to meete the Angels [x]: So must wee ENDEVOVR to runne forward, not only looking for, but also hasting vnto, the comming of the day of God [y], that wee may (if it be possible) meete the Lord in the ayre [z], with all his holy Angels, if we would haue his kingdome come. We pray also that the will of God may bee done in earth as it is in heauen. But the will of God will not be done if we will doe nothing. Therefore as the Cherubins spread out their wings on high, and couer the mercy seate [a]: So must wee spread out our wings, and stretch out, or ENDEVOVR our selues, and bee alwaies swift and ready to flie, as it were, to doe the will of God [b], if wee would haue his will done in the earth, as it is in heauen.

[t] Luke 17.20.
[u] Acts 1.11. *Non dormientibus promittit regnum caloram, sed otio diffidiaque torpentibus beatitudo æternitatis ingeritur. Leo de Epiph. ser. 5.*
[x] Gen. 18.2.
[y] 2. Pet. 3.12. σπεύδοντας τὴν παρουσίαν.
[z] 1. Thess. 4.17 Εἰς ἀπάντησιν τοῦ κυρίου.
[a] Exod. 37.9.
[b] Ezec. 1.11. *Non solum aquila, sed & bos & leo, & homo volant.*

When God at the first had made a Paradise vpon earth, he took the man and put him into it, to dresse it and keepe it[c]. Adam was not enioyned to bestow any bodily labour in dressing it at that time. For this was a part of his punishment afterward. Neither yet had he need to keep it from wilde beasts. For all these were then subiect and obedient vnto him. So that he dressed and kept it, by keeping those graces which God had giuen him, yea and ENDEVOVRing himselfe to encrease them continually[d]. Therefore the Apostle beseecheth vs also, that we receiue not the grace of God in vaine, but that in all things we approoue ourselues, as the seruants of God, in much patience, in afflictions, in necessities, in distresses, and so forth[e]. See ye how many posts and props he putteth vnder vs, that we may be staied vp and confirmed in the grace of God. How many tooles as it were, and implements he giueth vs, that wee may not receiue the graces of God in vaine, but that as they are receiued and kept in vs, so they may be daily dressed and bettered by vs. For, as Saint Peter witnesseth[f], if these things be

[c] Gen. 2. 15. *Vt operaretur & custodiret illum. Vulgata.*

[d] *Quamuis paradisus operib. ruralibus non egeret, tamen quia primus homo lex posteritatis futurus erat, legitimi etiam in paradiso speciem suscepit laboris. Ambro. de Parad. cap. 4.*

[e] 2. Cor. 6. 1.

[f] 2. Pet. 1. 8.

about

abound, we shall neither be idle, nor vnfruitfull in the knowledge of Christ. Whereupon *Oecumenius* obserueth, that the graces of God, as the flowers of a garden, must not onely be kept, but also be dressed, that they may haue, not onely a being, but also an abounding [g]. Because a man may haue great good things being in him, and yet be himselfe like a garden, that is kept indeed, but not dressed, altogether idle and vnfruitfull. But if they be both being and abounding in him, if he ENDEVOR himselfe to go on further euery day then other, then surely hee is neither idle nor vnfruitfull in the knowledge of Christ. Hereupō *Charles* the fifth gaue this Embleme, [h] Stand not still but go on further. *Vlterius*, as God saith to his guest, *Superius* [i]. Sit not still, but sit vp higher. So the water riseth vp higher, and higher, which Ezechiel speaks of [k]. First to the ankles, thē to the knees, then to the loynes, lastly to the head. So the wheate growes vp riper and riper, which Christ speakes of [l]. First there is the blade, then the eare, then the full corne, lastly commeth the haruest. So must we with the water, rise vp higher and higher, til we come

[g] περισσίαν, περισσίαν.

[h] *Vlterius.*

[i] Luke 14.10.

[k] Ezech. 47.4.

[l] Marke 4. 28.

to the *head*, which is the *Sonne of God*: and with the wheat, grow vp riper and riper, till we come to the *harueſt*, which is the *end of the world*. Alwaies ENDEVOVRING our ſelues to that which is before, and continually ſinging one of the ſongs of Sion, that is, one of the Pſalmes of degrees,[m] till we ſee the Lord in Sion, till we ſee the *head*, in the *harueſt*, the *Son of God*, in the *end of the world*. Euen as hee did who ſaies heere, I ENDEVOVR MY SELFE TO THAT VVHICH IS BEFORE. This is the third degree to perfection.

[m] *Nomine graduum, ſignificatur aſcenſio, qua proficientes quique à temporalibus ad æterna, à terrenis ad cœleſtia prouehuntur. Proſper. in titulum Pſal. 120.*

TOuching the fourth he ſaith, (I run not amiſſe, but) I FOLLOVV HARD. A man may runne amiſſe, otherwiſe then he ſhould, by running *either too ſlowly, or too faſt*. Now for ouermuch *ſlowneſſe*, *Ruſticus Diaconus* ſaith; [a] It is a ſtarke ſhame for vs to bee cold in maintaining a truth, ſeeing our aduerſaries are ſo hot in defending a falſhood. When the aduerſary had ſowen tares among the good corne, the Maſter ſaid to his ſeruants; Let both grow together. He ſaith not, Let the tares grow, and

[a] *Turpe eſt contra ardenter peruerſa aſſerentes, nos pro veritate frigidiores inueniri. li. aduerſus Acephalos.*

and the good corne not grow; but, Let both grow together. If the tares grow so fast for the fire, then let the good corne grow as fast for the barne. If the wicked runne so fast to damnation, then let the godly runne as fast to saluation. Yet the Prophets haue euer complained, that the children of this world are much more forward in their kinde then the children of light. Dauid speaking of the children of this world, saith, They encourage themselues in an ill purpose. But Esay speaking of the children of light, saith [c]; No man calleth for iustice, no man contendeth for the truth. When the time drew neere that our Sauiour should bee taken and carried away to bee crucified, onely Iudas that vile Traytor was vigilant and watchfull to bring his mischieuous purpose to passe, but all the other Disciples were fast asleepe. Therefore as Ierusalem said of her eye [d], Mine eye hath spoiled my soule: So might these drowsie Disciples haue said of their eye, Our eye hath spoiled our soule. And as the Centurion said of his seruant [e], My seruant lieth at home sicke of the palsie, and is ill troubled:

[c] Esay 59.4.

[d] Lam.3.51.

[e] Matth.8.6.

So might Christ haue said of these his sleepie disciples, My disciples lie at home sicke of the palsie, and are ill troubled. Well said, ill troubled. For he that is diligent to discharge his dutie, and takes paines in his calling as hee ought, is well troubled[f]. But hee that hath the palsie, and is dissolute and negligent, and lies at home sicke of the lazie disease, is ill troubled[g]. Ill troubled, with an euill spirit, with the spirit of slumber, which, as Iob testifies[h], lieth in the couert of the reeds. They that are lazie and lither fellowes, and haue nothing in them, are heere called reedes, in whom the diuell himselfe lieth and sleepeth securely. But though hee be well quieted in them, yet (as I said before) they are ill troubled with him. Ill troubled with him, as those seuentie Kings were ill troubled with Adonibezec, when hee did cut off the thumbs of their hands and feet. For he that hath the thumbs of his hands cut off, may perhaps doe something; but he is so long about a little, that hee were better sit still and doe nothing, then bee so long pidling about nothing. So he that hath the thumbs of his feete cut off, may peraduenture

[f] *Bene torquetur.*

[g] *Male torquetur.*

[h] Iob 40.16.

venture go forward, but it is[i] such a snailes pace which hee goes that hee were better stand still and not go at all forward, then go so slowly forward. Wherefore wee must not go so slowly forward, as though the thumbs of our hands and feete were cut off, but rather wee must runne as fast as it is to bee supposed that mighty man could[k], which had vpon euerie hand sixe fingers, and vpon euerie foote sixe toes. But yet saith Bernard[l], As zeale must erect our discretion, that wee runne *not too slowlie*, so discretion must direct our zeale, that wee runne *not too fast*. That wise woman, by whom is meant the Church of Christ, laboureth with the counsell of her hands[m] Her hands are full of eyes[n]. Shee hath more foresight and wisdome euen in her little finger, then many a man hath in his whole head. Shee laboureth with her hands: There is zeale. Shee laboureth with the counsell of her hands: There is discretion as well as zeale. In Leuiticus they are forbidden to bring any blinde offering to GOD[o]. All zeale without discretion, is an offering without an eye. All blinde zeale, is a blind offe-

[i] *Testudineus gradus. Plaut.*

[k] 2. Sam. 22. 20

[l] *Et feruor discretionem erigat, & discretio feruorem dirigat.*

[m] *Consilio manuum. Prou. 31. 13.*

[n] *Oculata manus. Plautus.*

[o] Leuit. 22. 22.

ring. Which God will neuer accept. So that as *Minerua* is said to put a golden bridle vpon *Pegasus*, that he should not flie too fast: in like sort our Minerua, that is, our Christian discretion, must put a golden bridle vpon Pegasus, that is our earnest zeale[p], lest if our zeale bee vnbridled, it make vs follow too fast. Therefore Octauian the Emperour did beare in his Escocheon, a Crabfish and a Butterflie, with this mot, [q] Soft pace, goes farre. A Crabfish creepes. Thats soft pace. A Butterflie flies. That goes farre. A Crabfish, a Butterflie, Soft pace, goes farre. And Vespasian the Emperour did stampe in his coine a Dolphin and an anchor, with this Impresa[r], Soone enough, if well enough. A Dolphin out-strippes the shippe. Thats soone enough. An Anchor staies the shippe. Thats well enough. A Dolphin, and Anchor, Soone enough, if well enough. For as if the lower spheres in the heauen should not be staied with the contrarie course of the highest sphere in the firmament, they would soone set the whole world on a light fire: So the inferiour affections of the minde, if they bee not staied

[p] Iames 3.3.

[q] *Festina lente.*

[r] *Sat cito, si sat bene.*

ried with the contrary course of reason, and with the milde motion of the spirit of God, they will soone ouerheat thee and ouerthrow all thou goest about. Therefore Chilo giueth vs this precept, not to ouerheat Iacobs sheepe by driuing them too fast[r], not to make ouermuch hast in the way. According to that in the prophet Esay, where it is said[s], He which beleeueth shall not make hast. The string of an Instrument may bee as well too high as too low. If it be too lowe it iarres, if it bee too high it breaks. So the mind of man may be as well too intent, as too remisse. If it be to remisse, it runs too slowly: if it be too intent, it runs too fast. Wherefore Clemens giueth vs this precept; that we should not be strained and wrested too high, but set and tuned aright[t]. According to that in the second to the Corinths[x], where it is said, that we must not ouerstretch our selues, or stretch out our selues, not run amisse, (either too slowly or too fast) but FOLLOVV RIGHT.

For the way of the righteous[y], it glittereth as the light, which shineth more and more vnto the *perfect* day. It glittereth

[r] Gen. 33. 13.

[s] *Qui crediderit non festinabit. c. 28. v. 16.*

[t] Non intensi, sed remissi. *Pædag. lib. 1. cap. 12.*

[x] Non extendimus, sed intendimus. 2. Cor. 10. 14.

[y] Prou. 4. 18.

reth as the Sun, which commeth forth as a Bridegrome out of his chamber, and reioyceth as a giant, to runne his course. Indeed the wicked are like a wheele. O my God make them like a wheele, saith Dauid[z]. A wheele tilts vp behinde, and shoots downe before. So the wicked are forward to all badnes, and backward to all goodnes. But the godly are like a Panther. A Panther hath foure clawes and no more, on each hinde foot; but fiue clawes, and no lesse on each fore foote. So the godly, though they bee weake to the worldward, yet they are stroug to Godward. And setting the better foote before (as wee say) they FOLLOW hard and run with might and maine most violently to lay hold on that hope which is set before them[a]. For there are two sorts of violent men. Of the first sort the Apostle saith[b], No extortioners or violent men shall inherit the kingdome of heauen. Of the second sort our Sauiour saith[c], The kingdome of heauen suffereth violence, and violent men lay hold on it. Both are violent men: but both are not violent to men. For they offer violence to men: these offer violence to God. Therefore they do not

[z] Ps. 82. 13.

[a] Καταφέρουσι. *Cursum corripiunt. Beza.* Heb. 6. 18.

[b] 1. Cor. 6. 10.

[c] Matth. 11. 12.

not enter: but these doe enter into the kingdom of heauen. For though God be not content that we should offer violence to men, yet hee is well content that wee should offer violēce to himself[d]. And that we should FOLLOVV hard, and as pirats or theues set vpon him (if it be lawfull for me so to speake) and by the force of faith spoile him, and rob him of al his eternall treasures[e]. Therefore calling his Church the faith[f], Arise my loue, my faire one, make haste and come away. He that doth make accoūt to come to God, must make haste to come to God. He must vse violence, and FOLLOVV hard, & come downe quickly with Zacheus, and for speedinesse he must be like a Doe or a Roe vpon the mountains of Bether. Euen as those beasts in Ezechiel[g] did run and returne as lightning: so must euery one who is enlightned with the spirit of God FOLLOVV as swiftly as lightening, which doth no sooner flash downe from heauen to the earth, then he must in affection mount vp from the earth to heauen. And like as the Israelites were commanded to eate the Passeouer in haste[h]: semblably all we which are true Israelites, must gird vp the loines of our minds, & FOLLOVV hard, & run apace,

[d] *Bona violentia qua acquiritur regnum Dei. Vis intrare in regnum cœlorum? Esto violentus & improbus. Em. Dominica. 3. Aduent.* Ἡδάκρυτος ἁρπαγὴ καὶ ἁπλησία στεφανουμένη, καὶ ὁ μαβιαζόμενος ἐνόχοι.

[e] *More latronum suis eum spoliare nitimur, cupimus illi auferre regnum, thesauros & vitā. Am. Par. se. 15.*

[f] Cant. 2. 13.

[g] Ezec. 1. 14.

[h] Exod. 12. 11.

and redeeme the time, that both the wrath of God may passe ouer vs, and also the mercie of God may abide with vs. For God among other arguments of his mercy saith thus[1], Who hath giuen wings to the Ostridge? The Ostridge neuer flies with his wings but onely a little liftes vp his body with them when he runs. And in the pinion of each wing he hath a sharp spur, wherewith he pricketh his owne self, that he may run the faster. So that God hath giuen wings vnto the Ostridge, not for the Ostridge but for vs: that we might thereby learne, how we ought by all good means to quicken our dull dispositions, that we may FOLLOVV hard, euen as wee see the Ostridge eggeth his owne selfe forward with the flapping of his wings. For they that waite vppon the Lord shall change their strength, they shal lift vp their wings (not onely as the Ostridge, but also, as the Eagle: they shall (I say) lift vp their wings as the Eagle[k], they shall run and not be faint, they shall walke and not be weare. Euen as *Pindarus* writeth that kind Therons coursers were such as would neuer be weary of going[1]: so shall these FOLLOVV still, and neuer be weary of wee doing

[1] Iob 39.16.

[k] Esay 40.31.

[1] ἀκαμανόποδες.

ding. But the moſt eſpeciall thing to be conſidered heere is this, that the prophet ſaith, They which wait vpon the Lord, ſhall change their ſtrength[m]. Hee ſaith not, they ſhall looſe their ſtrength, that whereas before they were ſtrong, now they ſhall be weake: but, they ſhall change their ſtrength (namely, the vſe of their ſtrength) that whereas before they were ſtrong, & did follow hard, to ſerue ſinne, now they ſhall be as ſtrong, and ſhal followv as hard, to ſerue God. For God onelie it is which can melt braſſe out of a ſtone[n]. I wot well there is a ſtone called *Almacraſia*, which being molten becometh braſſe. But theſe words haue a farre more hidden meaning. To wit, that God doth melt braſſe out of a ſtone, when hee taketh the heart of a ſinner which is as hard as a ſtone, and melting it with the holy Ghoſt, and with fire; doth afterward make it as tough as braſſe. This was ſeene in the conuerſion of Paul. For when Paul was made an Apoſtle, then a ſtone was made braſſe. He was as hard as any ſtone, before his conuerſion, when he ſtoned Stephen[o]. He was as tough as any braſſe after his conuerſion, when hee did

[m] *Mutabunt fortitudinem.*

[n] Rom. 6.19.

[n] Iob 28.2.

[o] Acts 7.58.

did FOLLOVV so hard, that no affliction
could separate him from the loue o
Christ [p]. Which thing was Propheſie
of long before [q]. When the Patriarch la-
cob ſaid, Beniamin ſhall be as a rauening
wolfe; in the morning he ſhall deuour the
pray; in the euening hee ſhall diuide th
ſpoile: Paul was this Beniamin, becauſ
hee was of the tribe of Beniamin [r]. Pa
was this rauening woolfe, becauſe he
breathed out threatning and ſlaughter a
gainſt the Diſciples, and was euen ma
vpon them as a rauening woolfe [f]. Pa
in the morning deuoured the pray, be
cauſe in the beginning of his daies he wa
ſted and deuoured the Church of God a
a pray [t]. Paul in the euening diuided th
ſpoile, becauſe in the latter end of hi
daies he did FOLLOVV his calling hard
and diuided the VVord of God aright [u]
of which the Pſalmiſt ſaies, I reioice i
thy VVord, more then they which hau
found a great ſpoile. So that this is n
loſſe of ſtrength, but only a change o
ſtrength. O bleſſed Beniamin! O holy A-
poſtle! Thou haſt now changed th
ſtrength. Yea by changing it thou haſ
much increaſed it. For thou wert nothin
ſc

[p] Rom. 8.35.
[q] Gen.49.27.
[r] Phil.3.5.
[f] Acts 9.5.
[t] Gal.1.13.
[u] 2.Tim.2.15.

so strong before, as thou art now. Nothing so strong before, being a stone, as thou art now, being brasse. Nothing so strong before, being a rauening wolfe, as thou art now, being a meeke lambe. *No*thing so strong before, in the morning, as thou art now, in the euening. Nothing so strong before, when thou diddest deuour the pray, as thou art now, when thou doest diuide the spoile. When no impediments, no stumbling blockes can stay thee, but thou wilt needs compasse sea and land, but thou wilt needs FOLLOVV hard and runne ouer the whole world, to diuide the spoile among all nations, to preach the Gospell vnto all people. So likewise Baruch was inflamed, as the Hebrew word signifieth [h], he was (I say) inflamed, to fortifie the wall of Ierusalem. In mans bodie the arteries running along the veines, and beating vpon them, stirre vp the blood, and keepe it warme, lest otherwise by standing still, it should congeale and waxe cold [i]. After the same manner in Baruch his heart, there were liuely and quicke motions of the holy Ghost, which did blow the coales, and stirre vp the gift of God in

[h] *Hekerah.* Neh.3.20.

[i] *Vide Theodor* περὶ προνοίας. *lib.* 1.

in him([k]), which did warme his blood, and make him FOLLOVV the matter hard, being wholy inflamed with a burning desire, to see the citie of God restored againe to her former glorie. So Abraham when the Angels came to him [l], made haste to runne to his tent; and his wife made haste to kneade three measures of fine meale; and his boy made haste to kill and dresse a good and tender calfe. Loe ye how all are imployed in a godly mans house. Abraham and his wife, man and woman; Abraham and his boy, olde and young: all make haste, and FOLLOVV hard. So Dauid did runne the way of Gods commandements. Nay, no ordinary pace would serue him, but he must needs dance before the Arke. Yea his feete could not hold him, but hee must needs haue wings as a doue. O that I had wings as a doue, saith he, then would I flie and bee at rest [m]. He wisheth for wings, not that he might first bee at rest, and afterward flie, but that he might first flie, and afterward bee at rest. That he might first FOLLOVV hard, and flie vp with the wings of faith, into the heauenly paradise, and afterward be at rest, and settle there, in the

[k] 2. Tim. 1. 6.

[l] Gen. 18. 7.

[m] Psal. 55. 4.

the tree of eternall life. O that I had wings, that I had wings as a doue (saies he) then would I flie, would I flie, and bee at rest. And so must we after the example of Dauid, of Abraham, of Baruch, of Paul, fight for the faith which we haue receiued (*): and striue to enter in at the streight gate (*): and labour for the meat which perisheth not (r): and study to enter into rest (s). We must I say study; and labour; and striue; and fight; and FOLLOVV HARD. This is the fourth degree of perfection.

(n) Iud. 1.3.

(o) Luk 13.24.

(p) Iohn. 6.27

(q) Heb. 4. 11

Touching the fifth he sayes (not beside the marke, but) TOVVARD THE MARK. Paulin holdeth, that a man were better goe either too slowly, or too fast in the way, then follow hard out of the way. For the harder thou followest out of the way, the further thou runnest from the MARKE. Hereupon the Apostle, after following hard, addeth immediately, toward the MARKE. Insinuating thereby, that to follow is nothing, but the MARKE is the matter. And consequently that hee which is not a skilfull MARKEman, can neuer bee a faithfull follower.

Therefore wee must marke well, what MARKE is. In one word, it is the crosse of Christ (*). For Christ hath set vp his crosse, as a spell (r) or as a MARKE, for vs to aime at, as a patterne of all perfection, as an euerlasting signe, which shall not be taken away (s). Hence it is that speaking of one who should be his disciple, hee saith (t); Hee that would come after me, *let him take vp his crosse and follow me*; *Let him take vp his crosse*, that hee may come the neerer to my crosse; *and follow me*, that hee may be directed all the way by me. For thou canst neuer erre, or goe beside the MARKE, so long as thou walkest in this way (u). Therefore Maximus saith, If thou wouldest finde the way which bringeth vnto life, then seeke it in that way which saith, *I am the way, the truth, and the life* (x). *The way*, to them that begin; *the truth*, to them that proceed; *the life*, to them that are perfect (y). Now the way to this way is the Word, Which S. Peter confirmeth saying (z), The word of the Lord endureth for euer, and this is the word which is preached among you. He auoucheth that the eternal word is the preached word; meaning thereby tha

(*) Θιασάμενοι πόνι μειράκιον, λίθους βάλλον ἐπὶ σταυρὸν, Εὖγε εἶπε τρίβῳ γὰρ τοῦ σκόπου. *Laert. in Diogene.*

Quod ille ioco, id nos serio dicamus.

(r) *Hinc dicitur Gospell, quasi Gods spell.*

(s) Esa 55.13.

(t) Mar. 8 34.

(u) Ὁδὸς ἀπαρεξόδευτος, καὶ ἀπλανὴς ὁ χρίστος. *Basil. de spiritu S. cap. 8.*

(x) Εἰ θέλεις εὑρεῖν τὴν ὁδὸν τὴν ἀπάγουσαν εἰς τὴν ζωὴν, ἐν τῇ ὁδῷ αὐτὴν ζήτει τῇ εἰπούσῃ, Ἐγὼ εἰμὶ ὁδός. *Centu. 2.*

(y) *Via est incipientibus: veritas proficientibus: & vita perfectis. Tho. à Campis in so-*

that the only way, to the begotten word, is the written word. According to that of the Psalmist(a), Blessed are they which are vpright in the way, and walke in the law of the Lord. So that if thou wouldest be vpright in the way, which is the word of Christ, then thou must walk in the law of the Lord, which is the word of Christ. For the holy scripture is giuen by the inspiration of God, to bee a lanterne vnto our steps, and a light vnto our paths, that the man of God may bee absolute, being made perfect vnto all good works (b). Wherfore (to define this whole matter in few words) we shall in mine opinion follow hard toward the MARKE, if we labor earnestly in our seuerall vocations to expresse the vertues of Christ our good Lord(c), which he shewed forth in all the course of his life, & especially in his death vpon the crosse for vs to imitate and follow, by walking faithfully in the way of his Commandements, and squaring all our actions, speeches, and thoughts, according to the rule of his word. Euen as on the contrary part, it is very euident, that all they run beside the marke, which doe not propound to themselues to fol-

li loquio animæ. cap. 12.
2. 1 Pet. 1. 25.
(a) Psal. 119. 1.
(b) 2. Tim. 3. 17.
(c) πᾶσα πρᾶξις καὶ πᾶς λόγος τοῦ σωτήρους ἡμῶν κατὰ τὸν ἐν εὐσεβείας τὸ καὶ ἀμφοτὸς. *Basil. pag. 555.*

low the example of Christ, but either in their doctrine, or in their life, either in their opinions, or in their actions, continually swarue from him. Such are, all, *Atheists*, *Temporizers*, *Neuters*, and *Humorists*. For Atheists runne beside the marke by going too much on the left hand. They do not make Christ a marke to aime at that they may follow him, but a signe to shoote at that they may blaspheme him [c]. They bend their tongues as bowes, and shoot out their arrowes euen bitter words [d]. They corrupt others, and speake of wicked blasphemie, their talking is against the most high [e]. They say vnto God, Depart from vs, for we desire not the knowledge of thy waies [f]. And no maruaile that they speake so impiously which liue so vngodly. Running altogether vpon the left hand in the broad way of *the world*, of *the flesh*, of *the diuell*. For the *world* hath a kinde of course [g], which Atheists follow being past feeling, & euen starke dead in their trespasses and sinnes. *The flesh* also hath a bypath [h], whereby they are seduced and deceiued. Lastly, the *Diuel* hath a method [i] which is without any methode, and an order

c Luke.2.34.
d Psalm. 64.3
e Psal 73.8.
f Iob.21. 14. *Excede pietas si modo in nostra domo vnquam fuist.* *Atreus apud Senecam in Thyeste. Actu 2.*
g Διὰ τοῦ κόσμου Ephes.2.ver.2.
h Ἅπαντα ἀνεσρέτιας. Heb.3.3.
i Μεθοδεῖα διαβόλου Ephes.6.11. *Parte sinistra Centisidum confindit iter. Prud con. Sym. lib.2.*

order which is contrarie to all good order, and a left-handed direction which bringeth them to finall confusion. Now *Temporizers* also runne beside the marke by going about in a circle. They goe about many things, but bring about nothing [k]. They doe all things for the time, but nothing for the truth [l]. They make maketh a period, but neuer a full point [m]. They are alwaies lerning, but neuer come to knowledge [n]. The hedgehog hath two holes in his siege, one toward the south, another toward the North. Now when the southern wind blowes, he stoppes vp that hole, and turnes him northward. When the northerne wind blowes, hee stops vp that hole likewise, and turnes him againe southward. Such vrchins are all *Temporizers*. They belieue for a time, as long as the warme sunne shines vpon them. But as soone as any storme of persecution ariseth, by and by they haue a starting hole to hide themselues in, they change their religion, and turne about with the time. For the hearts of such men are as a cart-wheele, and their thoughts are like a rolling axeltree [o]. Or as a toppe which alwaies runnes round, and neuer

k Thes. 3. 11.
l *Omnia pro tempore, nihil pro veritate. Optatus lib. 1.*
m [illegible], [illegible]. *Chryso.*
n 2. Tim. 3. 7.
o Eccl. 33. 5.

goes forward, vnlesse it bee whipt p. Or like a mill-horse, which making many steppes, turnes about, and is continually found in the same place (q). Or as a dore, which riding vpon his hinges all the day long, is neuer a whit neerer at night. So likewise *Newters* runne beside the marke by going forward and backeward in a maze. These doe not aske of their Father an egge, but a Scorpion. For an egge would teach them to goe onely forward, but a Scorpion doth teach them to goe both forward and backward r. Like the Barnacles, which are both flesh & fish (s). Or the Israelites, which speake both Ashdōd and Hebrew u. Or Ianus, which sees both before and behind (x): Or Balaam, which doth both blesse and curse y. Such a *Newter* among the Romanes was Tullie, who could not resolue, whether hee should take Cæsars or Pompeyes part z. Among the Grecians was Tytides, who could not determine, whether he should ioine himselfe with Achilles or Hector (a). Among the Iewes was the tribe of Ephraim, which was a cake vpon the harth not turned b, bak'd on the one side, and raw on the other side. Among the

(p) Βεμβικὸς δίκην μὴ ἐπ' εὐθείας τὴν ῥυγὴν ποιεῖσθαι, ἀλλὰ εἰλεῖσθαι: *Hesy. verbo* Βέμβιξ.

(q) Ἀπολλὰ βαδίζοντα ἐπὶ τὸν αὐτὸν ἀεὶ τόπον εὑρίσκεται. *Bas. pag.* 563.

r Prou 26. 14.

(s) *Augustin. Ep.* 121. *cap.* 5. *& Basil. in Ps.* 32 *initio.*

(c) *Auibus istis tanquam non carneis viri religiosi ieiuniorum tempore vesci solent. Giral. Cam. App. cap* 8.

u *Nehem.* 13. 24

(x) *Ianus bifrons exprimitur, quod in medio constitutus annum incipientem pariter & excedentem spectare videatur. Cy-*

the Gentiles was the Church of Laodicea, which was neither hot, nor cold[c]: neither hot, because it was raw on the one side, nor cold, because it was bak'd on the other side. So it is with all *Newters*. Their cake is dough, as we say, and they hold of both sides: and as ambidexters with Ehud ([d]), they play with both hands ([e]): and as the Sunne in Ezekias time, they goe both forward, and backward ([f]). Running vp, and downe; in, and out; and yet indeede are neither aboue, nor beneath, neither within, nor without[g]. Panarches riddle was this, How a man and no man, can with a stone, and no stone, kill a birde, and no birde, sitting vpon a tree, and no tree? Athenæus makes the answer, ([h]) That an Eunuch is the man, a Pumeise is the stone, a Batte is the bird, fennell is the tree. After the same sort a *Newter* is a very hard riddle. You cannot tell what to make of him. For going forward and backward, he is a Christian & no Christian. Like an Eunuch, which is a man, and no man; or a Pumeise, which is a stone, and no stone; or a Batte, which is a bird, and no bird; or fennell, which is a tree, and no tree.

prian. lib. de Idol. vani.

[f] Num. 23. 25.

([g]) *Quem fugiam scib, quem sequar nescio.*

( ) ἡ μετὰ τρώεσσι ὁμιλέοι, ἡ μετ' ἀχαιοῖσι. *Homer. Ilia. 5.*

[b] Ose 7. 8.

[c] Reuel. 3. 15.

([d]) Iudg. 3. 15.

([e]) *Malefaciunt ambabus manibus benefaciendo, Micheas 7. 3.*

([f]) Esay 38. 8.

[g] Ἐπαμφοτερίζουσι, μήτε ἐσὼ, μήτε ἐξὼ ὄντες. *Irenæ. l. 1. c. 9.*

([h]) Τοῦ τοῦ ἐστι τὸ μὴν εὐνοῦχος, τὸ δὲ κίσσηρις, τὸ δὲ νυκτερὶς, τὸ δὲ νάρθηξ. *Conuiualium lib. 10.*

Now *Humoristes* also runne beside th
marke, by going too much on the righ
hand. Therfore Dauid could wish his v
ter enemie no greater harme, than th
i Psal. 109. 6. Satan might stand at his right hand i.Sa
tan stands at a mans left hand, when h
draweth him by the arme into the ol
way of Atheisme. At a mans right han
when he pulleth him by the elbow, int
the new-found way of Puritanisme. Fo
k *Initio prologi sui ante magna Biblia.* so blessed Cranmer sayes, k Some lo
their game by short shooting, some b
ouer-shooting; some walke too much o
the left hād, some too much on the righ
hand. The first, which shoote short, an
walke too much on the left hand, are A
theists: these latter, which ouer-shoo
themselues, and walke too much on th
right hand, are *Humoristes*. Of both whic
l *Cauenda pernities, vel Zizaniorum, vel præcisorum de vite Domini sarmentorum, Epistol.* 103. S. Austin writeth thus: l Wee must in an
case beware and take heed, saies he, of th
mischieuous infection, not only of tare
(which are Atheists) but also of tho
branches that haue cut themselues fro
the Lords Vine, (which are *Humoristes*
For as Atalanta ranging out on the righ
hand to gather vp those golden ap
ples which Hippomanes for the nonc
thre

threw foorth before her, did lose the wager she ranne for (m): no otherwise they which are not thankfull to God for the glorious peace and prosperitie of his Church, but run after euery strange deuised discipline, and take vp all prety nouelties as golden apples, which euerie man lets fall, shal without question misse the marke, and lose the garland of glory. Wherfore we must runne, not too much on the left hand, as *Atheists* doe: not round about in a circle, as *Temporizers* doe: not forward and backward in a maze, as *Newters* doe: not too much on the right hand, as *Humorists* doe: (not any other way beside the marke) but toward the MARKE.

Iohn Baptist did goe before Christ to make readie *a perfect* people for the Lord(n). Now the summe of Iohns preaching was this, Prepare the way of the Lord, and make his path straight. So that they which walke in a straight path directly toward Christ, are a perfect people for the Lord. Therefore wee which would runne toward the MARKE, must leaue all Atheisme, al Gentilisme, all prophanenes, all leaudnes on the left hand, as

(m) Ἀμβολὴν, τὰ χρύσεον μῆλον ἀνέβαλον. *Arabius apud Natalem Comitem Myth. lib. 7. cap 8.*

(n) *Parare domino plebem perfectam.* Luk. 1. 17.

as Paul did leaue Cyprus on the left hāa, when he sailed toward Syria(o). For thus touching *the world*, Saint Basil telleth vs, That we must forsake al those worldly affections, which may draw vs any way beside the MARKE of true godlinesse (p). Touching *the flesh*, Maximus telleth vs, (q) That when our mind is perfectly freed from fleshly desires, then it goeth on straight without any declining from the MARKE. Touching the diuel, Macarius telleth vs, That we cannot auoid that gaping gulfe wherein the powers of darkenesse are ouerwhelmed, except the spirit of Christ bee our Pilot, and guide vs in a straight course toward the MARKE, and in a right line as it were to the hauen of rest (r). For indeede Hymeneus and Alexander wanting this guide, made shipwrack of their faith, and were ouerwhelmed in the gulfe of damnation, being deliuered to the diuell, that they might learne not to blaspheme (s). Whereupon Oecumenius saith, that it asketh good art, and is a point of great cunning, for a man to keep the scope of Christianitie, and to goe right toward the MARKE of truth(t). And therefore as gunners winke with

(o) Act. 27.

p Ἀπετάσσεσθαι πάντας προσπαθείαις τοῦ κόσμου, ἐμποδίζειν τῷ σκόπῳ τῆς εὐσεβείας εὐτομίναις: pag. 448.

(q) Ὅτε ὁ νοῦς τελείως τῶν παθῶν ἐλευθεροθῇ τότε ἀμεταστρεπτὶ ὁδεύει. Centuria prima.

(r) τὴν χαλεπὴν ἄβυσσον τῶν σκοτεινῶν δυνάμεων τοῦ σκότους, εἰ μὴ εὐθυδρόμους καὶ ὀρθῶς εἰς τὸν λιμένα ἀναπαύσεως: Homil. 44.

(s) 1. Tim 1. 20

(t) Ἀστοχήσαντες, τέχνης γὰρ δεῖται ὥστε μὴ ἐξω τοῦ σκόπου τῆς ἀληθείας πεσεῖν, in v. 6.

with their left eie, that they may leuell more truly: in semblable sort wee must not behold any vngodlinesse or siniſter dealing with our eies, but wee must aime directly toward Christ, and either, if it be possible, hit the MARKE, or at the leastwise with those lefthanded Beniamites come within a haires breadth of it (u). When Diogenes saw a bungling archer shoote, hee ran as fast as he could to the MARKE. The lookers on demanded what he meant in so doing? Hee answered, to make sure that hee might not bee hit. For this fellow (saies he) meanes neuer to come neere the MARKE. Thus must wee doe. When wee see prophane stragglers, starting aside like a broken bowe, and roauing a great way wide on the left hand, we must presently runne to the MARKE. That not onely wee may keepe our selues safe from the danger of their ill ensample, but also wee may giue aime (as it were) to others, by our good ensample, and direct them, that they bee neither wide nor short of the MARKE (x). Now for *Temporizers*, we know that Iosephs brethren stood so long dallying and delaying, and trifling out the time, that

(u) Iud. 20. 16

(x) *Paulus dicit se instar sagittarii ad propositum, & ad signum iacula dirigere, ne sagitta ad partem declinans alteram, imperitum ostendat sagittarium: Hiero adu. l. 1. initio.*

that hauing a iourny to buy corne, they might haue returned twice, before they would go once[y]. Also that Elizeus when Elias called him, went about the bush (as wee say) and would needes goe bid his father and his mother farewell, before hee would follow the Prophet[z]. Paul did not so. Being called of God, hee did not stand *temporizing*, and circling, and consulting with flesh and bloud[a], before hee would follow toward the MARKE, neither did he fetch a compasse, as he was constrained to doe when he arriued at Rhegium[b], but as hee came with a straight course to Cous[c], so heere straightwaies hee came to Christ. There is but one place in the whole Scripture, which may seeme to serue them which serue the time: and that is, where the Apostle exhorteth vs, not to bee slothful in seruice, but feruent in spirit, *seruing the time* ([d]). They that by *seruing the time* vnderstand, taking all opportunities to doe good, expound it neuertheless thus. That wee must applie our selues to the time, yet so, as in euery inclination, and turning, we keepe a straight course[e]. But all the Fathers, Origen onely excepted

do

[y] Gen.43.10.

[z] 1.Kin.19.20

[a] Gal.1.16.

[b] Act.28.13.

[c] Act.21.1.

([d]) Rom.12.11 τῷ καιρῷ τῷ κυρίῳ.

[e] *Sic tamen, vt in qualibet inclinatione rectum cursum teneamus. Caluin.ibid.*

doe reade the place otherwiſe. Ierome by name ſaith moſt peremptorily [f], Let others reade, *ſeruing the time*, I for my part will reade, *ſeruing the Lord*. And this reading indeed is much more agreeable to the text. So that heere is nothing ſaid in defence of *time-ſeruers*. For they that are ſuch, ſerue not the Lord Ieſus Chriſt, they are not *Chriſt ſeruers*, but they ſerue their owne bellies, and with their glauſing and flattering, they ſeduce the hearts of the ſimple, and leade them beſide the MARKE [g]. Therefore as Fleachers to make their ſhafts flie ſteddily, piece them with *ſugarcheſt*, or *hollie*, or ſuch like heauie woods; ſo we muſt adioine to that *aſpe* or *ſeruice* tree, or ſuch other light matter, which wee are all made of, the ſweet *ſugarcheſt* of the *holy* ghoſt, that wee may not be vnſteady as arrowes of *aſpe*, nor yet ſlothfull in *ſeruice*, but feruent in ſpirit, ſeruing the Lord. Saint Ambroſe reporteth, that the Bee being to flie home to her hiue, and fearing leſt if ſhe ſhould be taken by the way with the wind, ſhe might perhaps be blowne about in the aire, counterpeizes her ſelfe with a little ſtone, and ſo flies ſtraight home [h]. This may

[f] *Illi legant, Tempori ſeruientes, nos legamus, Domino ſeruientes Epiſtola ad Marcel.*

[g] Rom. 16. 18. ἐξαπατῶσι.

[h] *Apis cum acris motus ſuſpectos habet lapillis ſæpe ſublatis per inania ſe librat nubila, ne leue alarum remigium præcipitent flabra ventorum. De virg. prop. ſ. l. 3.*

may teach vs alſo what we ought to doe. We muſt not be wauering, and carried about with euery blaſt of doctrine (i), like a reed ſhaken in the wind (k): but as the Bee is ballanced with a little ſtone, ſo we muſt bee built vpon the chiefe corner ſtone (l), and grounded vpon a rocke (m), and eſtabliſhed with grace (n), that howſoeuer the raine fall, or the flouds ariſe, or the windes blow (o), or what times ſoeuer come, yet wee may ſtand faſt in the ſtreete which is called *ſtraight* (p), alwaies following Chriſt directly toward the MARKE. To come now to *Newters*, they may be compared to a weauers ſhittle q, which if it goe forward one way, preſently goes backward againe as much another way. Or to a weauer himſelfe, ſuch an one as Penelope was, who would doe, and vndoe, weauing that in the day time, which ſhee did vnweaue in the night. But contrariwiſe ſaith our Apoſtle, r If I build againe the things that I haue deſtroied, I make my ſelfe a tranſgreſſor. As if hee ſhould ſay, If I weaue, and vnweaue, if I build, and deſtroy, I make my ſelfe a newter, and ſo conſequently runne beſide

(i) Epheſ. 4.14
(k) *V. de Foxū in præfatione ante Pandectas locorum communium.*
(l) Epheſ. 4.20.
(m) Luk. 6.24.
(n) Heb. 13.9.
(o) Matt. 7.25.
(p) Act. 9.11.
q Iob. 7.6.
r Gal. 2.18.

the MARKE. For no man doth more transgresse, then he that is doubtfull and vncertaine in religion, one while putting his foote forward, another while pulling it backward againe [f]. God saith to his people which come to worship him in his temple. That he which entreth in by the way of the North gate, shall goe out by the way of the South gate and he that entreth by the way of the South gate, shall goe forth by the way of the North gate, hee shall not returne by the way of the gate whereby he came, but they shall goe foorth ouer against it [t]. Thus the wise men which came to worship Christ, returned not home the same way they came, but returned home another way [u]. For it was behoofull that beleeuing now in Christ, they should not walke any more in the waies of their old conuersation, but that taking a new course, they should leaue all their former errors, and goe forward continually toward the MARKE (x). Among those fowles which are counted abominable, the Sea-mew, or the Gull is one [y]. Now this is vncleane, because it liues in both elements, both in the water, and in the earth, swimming

[f] *Nihil turpius dubio & incerto, pedem modo referente, modo producente. Seneca ep. 96.*

[t] Ezech. 46. 9.

[u] Matt. 2. 12.

(x) *Oportebat enim vt iam in Christum credentes, non per antiquas conuersationis semitas ambularent, sed nouam ingressi viam, a relictis erroribus abstinerent. Leo de epiphania. ser. 3.*

[y] Leuit. 11. 16.

ming as a fish, and yet flying as a bird(a). And certainlie those wise men should haue been such fooles, and such guls as these are, if they had worshipped both circumcision, which is an earthly rudiment, and also Baptisme, which is administred by water, and by the holy Ghost. For the holy Ghost saith, If you bee circumcised, Christ shall profit you nothing. As if hee should say, If you goe backward againe to the circumcision of Herod, hauing gone thus farre forward to the baptisme of Christ; you make your selues *Newters*, and shall neuer come to the MARKE. The Iewes were charged not to weare a garment of diuers sorts, as of linnen and woollen together[a]. Hath God care of oxen, and hath hee not much more care of Preachers (b)? Hath God care of those garments, wherewith our bodies are couered, & hath he not much more care of those vertues wherewith our mindes are adorned,(c)? Yes verily, wee must so vnderstand it, that by this Iewish law, wee are all charged, not to runne with old clouted shooes vpon our feete[d], when our feete should bee newe shod with the preparation of the Gos-

(a) *Larus animal est in vtroque viuens, id est aqua & terra, qui sicut auis quidem volat, vt aquatile autem natat. Cui non male comparantur hi qui circumcisionem venerantur & Baptisma, ad quos Paulus dicit, si circumcidamini, Christus vobis nihil prodest. Isychius in Leu. lib. 3.*

a Deut. 22. 11.

(b) 1. Cor. 9. 9.

(c) 1 Pet. 3. 3. Κόσμος.
1. Pet. 5. 5. Ἐγκόμβωσασθε.

d Iudg. 9. 5.

pell

pell of peace(e), not to ſow a peece of new cloath into an old garment f, when old things are now paſt, and all things are become new (g). In one word, not to haue a linſie woolſie religion, or a patcht moatheaten conſcience, but to weare ſuch a faire cogniſance of certainty and conſtancy vpon our coat, as all men may ſee, that without any newtralitie or hypocriſie, wee follow hard toward the MARKE, and ſincerely ſerue God. Therefore as Theſeus being guided by Ariadnes threed, which ſhe tied at the entrance into Dedalus labyrinth, eſcaped all the danger and error of it: euen ſo wee muſt make Chriſt the dore, by which we muſt enter into the labyrinth of all our affaires, and tie Rahabs threed (h) at this entrance, and follow it all the way, that ſo wee may be ſafe, and goe in, and out, and finde paſture i. For to goe in and out after this ſort, is not to go forward and backeward, but to go only forward. Seeing whether wee goe in by remembrance of Chriſts mercies, or goe out by conſideration of our owne miſeries, whether we goe in by faith, or goe out by good workes, whether we go in

(e) Eph. 6. 15.
f Matke. 2. 21.
(g) 2. Cor. 5. 17
(h) Ioſu. 2. 14.
i Iohn 10. 9.

by life, or goe out by death, alwaies wee finde pasture, that is, heauenly comfort in Christ, alwaies wee goe forward, alwaies wee follow toward the MARKE. Now for *Humoristis*, Saint Paul aduiseth vs to put on the Armour of righteousnes on the right hand, and on the left[k]. Marcus Cælius was said to haue a good right hand, but an ill left hand, because he could plead against a man better, than for him. But here it is contrary. For the are armed well inough on the left hand but they lye open to the Diuell on the right hand. Who like a cunning fencer doth strike a great deale more fiercely the right hand then at the left[l]. Therfore Dauid saith, The Lord vpon the right hand shall wound euen Kings, in the day of his wrath[m]. If Sathan stand at thy right hand, he shall wound thee: but if the Lord stand at thy right hand, thou shalt wound him, and bruise his head, and breake the hairy scalpe of all the Kings and Princes of darkenesse(*). Wherefore euery Christian must say with the Psalmist[o], I haue set God alwaies before me (there is the MARKE) for he is at my right hand, so that I shall not fall. And

[k] 2. Cor. 6. 7.

[l] *Ampliori solicitudine vulnerare in nobis dextrum satagit quam sinistram. Ber. qui hab. serm 7.*

[m] Psal. 110. 5.

(*) Eph. 6. 12.

[o] Psal. 16. 8.

gain

gaine [p], Thou haſt holden me vp by my right hand, thou ſhalt guide me with thy counſell, (there is toward the MARKE,) & after that receiue me to glory. S. Bernard writing to one Guido a Cardinal of Rome, in his very firſt ſalutation, wiſheth him no greater gift of God, then that hee might haue grace to turne neither to the right hand nor to the left [q]. And a little after in the ſame Epiſtle, hee requeſteth him that he would learne to know himſelfe, and not to goe beyond his own mediocrity, but be wiſe vnto ſobriety [r]. This leſſon the wiſeſt that euer was, teacheth vs [s], not to bee ouermuch iuſt, neither to make our ſelues ouer much wiſe (t). For that which is too good, is ſtarke naught: and he that is too wiſe, is a ſtarke foole; becauſe he is neuer contented with the time preſent, but needs he muſt haue a *Prater*. And yet no *Prater* will content him neither, not an imperfect, no not a perfect, but only that which is more then perfect. Now hee which will needes bee more then perfect, ſhall whether he will or no, be leſſe then imperfect. Hee that ſeekes to be more wiſe than hee can bee, ſhall be found to be leſſe wiſe, than hee ſhould

[p] Pſal. 73. 23.

[q] *Guidoni Bernardus, Non declinare ad dextram, nec ad ſiniſtram.* Epiſt. 192.

[r] *Seipſum cognoſceret, nec egrederetur metam ſuam, ſed ſaperet ad ſobrietatem.*

[s] Eccle. 7. 18.

(t) *Quiſquis plus iuſto non ſapit ille ſapit.* Martial. l. 14.

should be. And hee that thinkes himselfe seene in all things, shall soone shew himselfe ouerseene in most things. Because a selfe-conceit of surmised wisedome, will not let him come to a happie increase of true wisedome (u). And certaine it is, that God will not reueale wisdome, but onely to such as walke continually in the way of peace, and doe not at any time like scattered sheepe, runne too much on the right hand, out of the way of peace, into the way of precisenes x. Wherefore though it be thy right eye, yet if it offend thee, or cause thee to offend the church of God by thy running beside the MARKE, plucke it out hardly and cast it from thee y. For thou knowest that hee which would neede forsooth in all the hast call for fire from heauen (z) had too hote a spirit, & at that time, went too much on the right hand and therefore not with a right foot to the Gospell a. But hee that did shaue his head in Cenchrea (b), and yeelded to many other ceremonies for peace sake which otherwise perhaps hee did not greatly allow and like of, as he exhorted others to doe, so hee did himselfe ma-

straig

(u) Τὸ νομίζειν εἰδέναι οὐκ ἐᾷ σπουκόπτειν εἰς τὸ εἰδέναι. *Mar.*

x *In via pacis tantum ambulantibus reuelabit, et in nullam præcisionē deuiantibus. Aug. lib. 2 de Bap. contr. Donat. c. 8. & citatur a Bruno de hæreticis, li. 4 cap. 4.*

(y) Matt. 5. 30.

(z) Luk. 9 54.

a Galat. 2. 14.

(b) Act. 18. 18. *Paulus Timotheum circumcidit, hostias in templo immolauit, cum Aquila & Priscilla caput Corinthi tondendit. Wilfridus apud Bedam, historiæ l. 5. c. 25.*

straight steps for his feet, and went directly toward the MARKE. To returne then now at the length to that which ere-while I was about to say, it hath been thought in former time that none could be perfect but they which led a solitary life. Hence it is that so many writers both old and new haue so largely discoursed of the perfection of that life (c). Yea diuers, not onely inferiors, but euen Princes, and not only of other countries, but euen of this realme of England (d), haue voluntarily relinquished, their Crowne, their Scepter, and all their roiall robes, and cloistered vp themselues in Monasteries, that they might liue, as they thought, in a more perfect state. And certes I will not deny, but that such as can well away with this kind of life, haue many opportunities to serue God, which we haue not (e), and haue not many imperfections of the world which we haue (f). Yet this is not the onely perfect state, which tendeth toward the MARKE. But as diuers haue liued very badly in Monasteries: so manie haue liued verie blessedlie without them. Yea, there is no calling so meane, but if a man follow

* Heb. 12. 13.

(c) *Venire ad cremum summa perfectio est, Cæsar Arelatēsis h. 23. p. 143. vide præter alios Laurentiū. Iustinianum de disciplina, & perfectione monasticæ conuersationis, pag. 118.*

(d) *Kynegilsus: Ceolulfus: Eadbertus: Ethelredus: Kenredus. Sigebertus: Offa: Sebbi: Iue.*

(e) *Nihil aliud quicquam erat olim monachi professio, quàm priscæ libertatis, vitæ meditatio ac purè christiana. Erasmus in præfatione ante Hier. Ep.*

(f) *Cellæ et Cœli habitatio cognatæ sunt. Ber. de vita solitar.*

follow Christ in it, he may well inough according to the measure of grace which it shall please God to giue him, become a perfect man. Let Ioseph be an example for seruants; Iacob for shepheards; Amos for cottagers; Mathew for farmers; Peter for fishers; Paul for tent-makers; and so forth in the rest (g). For if a man haue the right MARKE alwaies before his eyes, he may liue as well in a City as in a sanctuary [h], as well in a shoppe, as in a cell [i]. So that no one calling simplie of it felfe, doth make a man perfect, but the answere of a good conscience to God (k), that is it which maketh a man perfect. Briefly the point is this. What lawfull calling, state or condition soeuer thou art in, if ouer and besides the plying of thy worldly busines, thou haue a conscionable care euery day to encrease spiritually also, in such a faith as worketh by charity (l), I warrant thee, feare nothing thou art right inough, and doest go straight toward the MARKE. The superstitious Pagans thought that an Idol which they tearmed *Vibilia*, kept them from erring out of their way [m]. But faith is our *Vibilia*, which will not suffer vs to wan-

(g) *Vide Theodoret.* περὶ προνοίας, *l.7. in fine. Et Philo. Iudæum* περὶ τοῦ πάντα σπουδαῖον εἶναι ἐλεύθερον. *p.593.*

[h] Μοιαστήριον ἡμῖν ἡ πόλις. *Chrys. ad pop. Antioch.17.*

[i] ὡς ὁ μοιαστηρίῳ τῷ ἐρεμαστηρίῳ. *vbi supra. hom.12.*

(k) 1. Pet. 3.21.

(l) Galat. 5.6.

[m] *Ab erroribus viarum dea Vibilia liberat. Arnob. aduers. gent. l.4 initio.*

wander out of the way, ſo long as we do all things according to that patterne which was ſhewed vs in the mount (ᵃ). For Chriſt with his croſſe in mount Calurie hath gone before vs, and broken theice already for vs, and left vs an example, that by faith wee might follow his ſteps(ᵒ). Euery one of vs ſaying vnto him with holy Iob, My foot hath followed thy ſteps, thy way haue I kept, and haue not declined(ᵖ). This wee ſhall doe if wee walke in the Kings hie-way of charity(ᵠ), and keepe the roiall way of loue ʳ. For we that are Chriſtians goe toward the MARKE, not by liuing, but by louing: not with our feet, but with our affections. Neither is there any thing which maketh a good or a bad life, but a good or a bad loue ˢ. Therefore he that would bee perfect, muſt be rich in good works, and according to the rule of Euangelical perfection, he muſt loue, not only his friends in God, but alſo his foes for God ᵗ. Becauſe as that is the hotteſt fire which warmeth thē that are furtheſt off: ſo that is the moſt feruent & perfect loue which forſaketh none, though they bee neuer ſo farre off, neither friend nor

(ᵃ) Ex. 25. 10.

(ᵒ) 1. Pet. 2. 21.
(ᵖ) Iob. 23. 11.
(ᵠ) Num. 21. 22 ἐφ' ὁδὸν βασιλικὴν πορευσόμεθα. Nazianzen pag. 19. ἐφ' ὁδὸν βασιλικὴν πορεύου, Baſil. pag. 139.
ʳ Iam. 2. 8.
ˢ *Imus enim, non ambulando, ſed amando: non pedibus, ſed moribus. Nec faciunt bonos vel malos mores, niſi boni vel mali amores. Aug. Epiſt. 52.*
ᵗ *Amicos in Deo, & inimicos propter Deum. Proſper. in l. ſententiarum.*

foe, that may be loued, but embraceth al in him who neuer doth forsake vnless he be forsaken. Now this charitie of our ought to bee scarlet twice dyed (u), meane extended, not only towards men but also towards God. Which loue o God must make vs contemne the world and loath our owne selues (x), and mortifie all our inordinate desires, & keepe no propriety in any thing we haue, but renounce and resigne our whole will, and our whole soule, to the good will, and pleasure of God. For indeede so many times we step out of the way, as wee desire any thing which is not finally referred to the loue of the Lord (y) And therefore as a cunning archer will hit, not only the white, but euen that very black, in the middest of the MARK, which is commonly made in the forme of a heart, semblably a sincere louer of God, must neuer leaue darting, and shooting vp to God his most passionate and piercing desires (z), till he hath hit the MARKE (a) and with his wounded heart hath also wounded Gods heart, that the Lord may mercifully, and louingly confesse vnto him and say, Thou hast wounded my heart

(u) *Coccus bis tinctus.* Exod. 28. 6.

(x) *Duo amores duas constituunt ciuitates, amor Dei crescens vsque ad contẽtum sui, ciuitatẽ constituit Dei. Amor sui vsque ad cõtemptũ Dei, ciuitatem diaboli. Aug.*

(y) *Tot gressus extra viam ponimus, quot peruersis desiderijs a cœlestis vitæ meditatione separamur. Gregor. Mag.*

* *Cambyses cũ filij Prexaspu cor ipsum sua sagitta traiecisset, Dicito mihi, inquit, Prexaspes, quẽnam noris mortalium ita ad destinatum emittere sagittas. Herodotus. lib. 3 initio.*

heart, my sister, my spouse(b). But now as in our charitie to men wee must loue, not onely our friends, but also our foes; so in our charity to God, wee must loue the Lord, not onely when hee sheweth sensible signes of familiarity and fauour toward vs, but also when hee seemeth to frowne as it were, and to bee offended with vs Dauid saith in one Psalme[c], Trouble and heauinesse haue found mee: but in another Psalme[d], I haue found trouble and heauinesse. Betweene these two speeches, there is a great difference. For trouble and heauinesse may finde him which runneth into a corner, and hideth himselfe, and would not be found by affliction. But he findes trouble and heauinesse, who when it is in his owne free choice whether hee will be afflicted or no, willingly with Moses chooseth to suffer affliction (e), and loueth the Lord most of all, when hee laieth some fatherly chastisement and correction vpon him: knowing that as Christ was consecrated and perfected by afflictions[f]: so nothing doth more perfect a Christian, and make him fine gold indeed (as S. Paul also in the very next verse almost before my

[a] *Iaculatoria desideria. Aug.*

(a) Συνεύξασθε μοι ἵνα τοῦ σκύπου τύχω. *Ignat. Epist.* 13.

(b) Cant. 4. 9.

[c] Psa. 119. 143.

[d] Psal. 116. 3.

(e) Heb. 11. 25.

[f] Heb. 2. 10. & cap. 5. 9.

my text declareth) then the fellowship of his afflictions, and to bee made conformable vnto his death [g]. For the sweete Lambe of God was in such an extreme agony and anguish, and distresse, and desolation of spirit, that his blessed body was bathed all ouer in a sweat of bloud. To teach vs, that though wee haue suffered very much already for the loue of Christ, yet if we be not content to suffer a thousand times more, and euen to endure martyrdome, and to sweate a bloudy sweat for his sake, wee are not of his bodie([h]). But on the other side, that this is the highest perfection that can be in this life, not onely in prosperity, but also in the greatest aduersitie to blesse God, and if it please him for our further triall to take away from vs all comforts both outward and inward, yea and to bring vs in a manner, to the very point of desparation, yet euen then, then also to shew an inuincible faith, and onely for the pure, and perfect loue which we beare toward his Maiesty, to wrestle with the whole world, and to fight manfully against the powers of hell it selfe, and to braue it out, and triumph ouer all tribulations, each

[g] κοινωνία τῶν παθημάτων αὐτοῦ.

([h]) *Hæc pugna Saluatoris nostri, martyrum agones, & certamina significabat. Ille sudor sanguineus eorum sanguinem de toto eius corpore (quod est ecclesia) vtique fundendum manifestabat. Emisse. seria 4. post Dom. in palmis. p. 116.*

each one of vs saying with Iob(i), Thogh he kill me, though he kill me, yet will I loue him, and put my trust in him; and with Christ(k), Father, father, O my louing father, if it bee possible, let this cup passe from me; neuertheless not my will, not my will, but thy will be fulfilled. This is indeede to follow hard toward the MARKE. This is the fifth degree to perfection.

Touching the sixth he saith (not for any other prize, but) FOR THE PRIZE OF THE HIGH CALLING OF GOD IN CHRIST IESVS. A man were as good shoote at no marke(a), as at a wrong marke. And a man were as good venture for no PRIZE(b) as for a wrong PRIZE. For hee that suffereth martyrdome, (which, as I said euen now, is the highest top of perfection, that any mortall creature can reach to in this life) hee, I say, that suffereth martyrdome to this intent, to haue his relikes honoured of all men, or is willing any other way to haue his bloud shed, to this end, to make himselfe famous in the world, followeth hard (I grant) toward the marke, yet he followeth not for this perfect PRIZE, but for

(i) Iob.13.15.

(k) Matt.26.

(a) Ἄσκοπα τοξεύειν. *Erasm. in prouerbio, Nullo scopo iaculari.*

(b) Ὁ ἀβουλόμενος κοπιῶν καθελικῶς πτωχεύει. Ὁ δὲ μετ' ἐλπίδος τρέχων δίπλουτος ἐστι. *Marcus Eremita.*

for popular praise (c). And therefore all that hee suffereth, doth rather torment him for his hypocrisie, then crowne him for his victory. Wherefore it will not be amisse to consider, what ought to be the chiefest end of all our actions, and what is the greatest felicitie that man may attaine by following hard toward the marke, which the Apostle heere calleth THE PRIZE OF THE HIGH CALLING OF GOD IN CHRIST IESVS. Varro reporteth, that the antient Philosophers haue held and maintained two hundred threescore and eight seuerall opinions concerning felicitie [d]. No marueil then though Athens and Rome, and all the braue and gallant wits in the world, could neuer attaine to the true knowledge of perfect blessednesse. For following so many, they could neuer find any, but vanishing away in their own smoky conceits, when they thought themselues wise men, they proued in the end to be very fooles (e). Seeing this is the greatest folly that can be, and a misery of all miseries, for a man but once to dreame of so diuers and so contrary felicities. I will touch but a few of them at

(c) *Si ita martyrium fecerimus quod nostras ab omnibus velimus honorari reliquias, & si opinionem vulgi sectantes intrepide sanguinem fuderimus, huic operi non tam præmium quã pœna debetur, & perfidiæ magis tormenta sunt, quam corona victoriæ. Amb.*

[d] *Libro de philosophia apud Aug. de ciuit. Dei, l. 19. ca. 1.*

(e) Rom. 1. 22.

this time. And that very briefly. Some therefore define perfect happineſſe to be *a action of the mind, according to vertue, in perfect life.* But by this perfect life they vnderſtand this preſent life. Whereas the Apoſtle auoucheth, that the ſeruants of God haue their fruit in righteouſneſſe, and their end euerlaſting life [f]. Therfore as euerlaſting death is the greateſt miſery, ſo euerlaſting life is the greateſt felicity. Which euerlaſting life, being the perfect life, is not this preſent life, nor in this preſent life, but the life to come, and in the life to come. This is and then is, *euerlaſting life.* Others eſteeme worldly *honor* to bee perfect happineſſe. But Hilary contrariwiſe affirmeth [g], That all the honor of the world is the marchandize of the diuell, not the prize of perfection. And Eucherius alſo ſaith, That the honours of the world, are the waues of the world [h], which Chriſt did teach vs to contemne, and tread vnder our feete, when hee himſelfe did walke vpon the water [i]. For ſo the very heathenish Romans did. They had for the difference of their nobilitie, a little ornament in the forme of a Moone, which they did weare vpon

[f] Rom. 6. 22.

[g] *Omnis ſeculi honor diaboli eſt negotium. Canone 3. in Matth.*

[h] *Honores mundi, tumores mundi. Epiſt. parænet. de contemp. mund.*

(i) Mar. 6. 48.

vpon their shooes(x). What did they but thinke all worldly honour very mutable, when they did represent it in the forme of a moone? And what did they but tread it vnder their feete, when they did weare it vpon their shooes? Now we that are Christians see, and ought to see our calling better then they. How that not many wise men according to the flesh, not many mighty, not many noble, are called: But that wee must as well by dishonour[1], as by honour, enter in to *eternall glorie*. Some others imagine that carnall *pleasure* is perfect happinesse. But what saith the Apostle? *Meates for the belly, and the belly for meates; but God will destroy both it and them.*[2] *Meates for the bellie.* That is true. We doe eate to liue. *And the bellie for meate.* That is false. Wee doe not liue to eate. Therefore *God will destroy both it and them.* Both the belly and the meates of all Epicures, because they thinke the belly is made for meates(a), where as indeede onely meates are made for their belly. Because they thinke they may liue to eate(o), whereas indeed onely they may eate to liue. For the prize of

(x) *Isidorus calceos lunatos senatorij vocat, additque Romulum talceos patricios reperisse, assuta luna. Sigonius de Iudi. l. 2. ca. 20.*

[1] 2. Cor. 6. 13.
[2] 1. Cor. 6 8.
(a) *Machometus credidit beatitudinem consistere in cibo, potu, & delectationibus corporalibus. Iohannes Galensis Anglus. l. de orig. Mach. cap. 5.*
(o) *Nihil aliud putant esse vitam nisi vescendi & potandi licentiam. Firmicus in lib. de errore prof. relig.*

our high calling is not meat or drinke (or any carnall pleasure) but righteousnesse and peace, and *ioy in the holy Ghost*. Others account transitory *riches* to be perfect happinesse. And certainly, if wee vse our riches well, as diuers worthy Citizens of this citie haue done, to the maintenance of learning, to the building of Hospitals, and to other such good purposes, then riches (I grant) are a great helpe to a vertuous minde, and a speciall furtherance to felicitie. Otherwise that complaint of Saluianus may take place euen in these our times (p). Our times are so miserable (saith hee) that now adaies no man is thought to be more happie then hee that is knowne to be most wealthy. And that also of Innocentius (q). Fie for shame (saith hee) now adaies man is esteemed according to his money, whereas rather the money should bee esteemed according to the man. Euery one is reputed worthy, if he be wealthy, and naught if hee be needy; whereas rather euery one should be reputed wealthy if hee be worthy, and needy if hee be naught. For questionlesse riches of themselues doe encumber and en-

(p) *Tanta est miseria huius temporis, vt nullus habeatur magis felix quàm qui est plurimum diues. De guber. lib. 3.*

(q) *Proh pudor, secundùm fortunam æstimatur persona, quum potius secundùm personam æstimãda sit fortuna. Tam bonus reputatur quam diues, tam malus quam pauper, cùm potius tam diues sit reputandus quam bonus, tam pauper, quàm malus. De contemn. mund. l. 1. c. 16.*

entagle the mind, euen as an Ape is tied and teddered to his clogge. Wee reade according to the Greeke translation, that Abraham was very rich. But there is a Latine translation, which saith, that Abraham was very heauy. And the originall Hebrew [r] indifferentlie beareth both. Which proueth, that riches are a heauy burthen, and do many times hinder them very much, which would attaine to blessednesse. Yea if thou set thy heart vpon them, they will likewise set themselues too vpon thy heart, and lie so heauily vpon thy heart, that they will presse, and way thee down with thy hart into hel. Therefore diuers holy men and women heretofore haue voluntarily abandoned their wealth, and preferred pouerty before it that they might the sooner and the easier come to perfection. For as it is hard for a periwincle in the sea to swimme, or for a snaile vpon the land to creepe, while they beare their houses vpon their backes (f), euen so it is hard for a rich man that trusteth in his riches, with all his bigge bunches of wealth vpon his backe, to go thorow the needles eye [t], and to enter into *the kingdome of heauen*. Wherefore

[r] Gen. 13.2. *Chauedh.*

(f) *Dem. poeta.*

[t] Mar. 10.25.

we must follow hard toward the marke (not for any action *in this life*, but) for *euerlasting life*: (not for any worldly *honor*, but) for *eternall glory*: (not for any carnall *pleasure*, but) for *ioy in the holy Ghost*: (not for any transitory *treasure*, but) for *the kingdome of heauen*: (not for any other prize, but) FOR THE PRIZE OF THE HIGH CALLING OF GOD IN CHRIST IESVS.

This *euerlasting life*, is the onely *perfect life*, because it is THE PRIZE: this *eternall glory* is the onely hie *honor*, because it is OF THE HIGH CALLING: this *ioy in the holy Ghost*, is the onely godly *pleasure*, because it is OF GOD: *this kingdom of heauen*, is the onely Christian *treasure* because it is in CHRIST IESVS. This (I say) is *euerlasting life*, is the only *perfect life*, because it is the PRIZE. Which maketh the Marchant venturer that gets it, most absolutely blessed. As the Psalmist saith[u], speaking of another; blessed art thou that feest God, and walkest in his waies. For thou shalt eate the labour of thy hands. *O well art thou, and happy shalt thou be. O well is thou.* For thou hast feared God, and walked in his waies; for thou hast followed hard toward the mark. *And happy shalt*

[u] Psal. 127.1.

thou be: for thou shalt eate the labour of thy hãds; for thou shalt haue, by the gracious gift of God [x], *euerlasting life*, the only *perfect life*, THE PRIZE OF THE HIGH CALLING OF GOD IN CHRIST IESVS. As the Apostle saith [x], speaking of himself, I haue finished my course, I haue kept the faith; there is henceforth laid vp for me the crown of righteousnes. *O well art thou, and happy shalt thou be! O well art thou!* For thou hast finished thy course, and kept the faith; for thou hast followed hard toward the marke. *And happy shalt thou be*: for there is henceforth laid vp for thee the crown of righteousnes; for there is henceforth laid vp for thee *euerlasting life*, the onely *perfect life*, THE PRIZE OF THE HIGH CALLING OF GOD IN CHRIST IESVS. This *eternall glory* is the only high *honour*, because it IS OF THE HIGH CALLING. For all of the visible Church haue a CALLING. Seeing the church is nothing else but the company of them which are called (y). Yet all that are called, are not worthy of this CALLING. Seeing many make excuses, and will not come, when they are called (z). Therfore Saint Peter prayeth

[x] Rom. 6. 23.

[x] 2. Tim. 4. 8.

(y) Ἐκκλησία λέγεται φερωνύμως διὰ τὸ πάντας ἐκκαλεῖσθαι, καὶ ἡμοῦ σὺν ἀγέειν. Cyril. Hier. soly. Κατ. γ. 18.

(z) Luk 14. 8.

fo

for the dispersed Iewes[a], That the God of all grace, which hath called them to his *eternall* glory, would make them perfect, confirme, strengthen, & establish them therin. And S. Paul likewise praieth for the Thessalonians[b], That God would make them worthy of his CALLING (to *eternall glory*) and perfect all the good pleasure of his goodnesse, & the work of faith in them. Whereby we see that they are the only worthies of the world which are so happy as to haue this HIGH *honour*, and dignity(c) giuen them, to bee called the sons of God. Which was prefigured in the seeling of the temple. Where were grauen Palme-trees and chaines[d]. The Palme-tree is HIGH, the chayne is CALLING The Palm-tree chaine, the HIGH CALLING. For God the Father by his effectuall CALLING, as by a strong chaine[e], doth draw his children to Christ. And then standing before the Lambe, they hold Palmes in their hands[f], which are the ensignes of their *honour*. So that being drawne vp to the HIGH Palme-tree by the CALLING chaine, they are made partakers of *eternall glory*, the only high *honour*, THE PRIZE OF THE HIGH

[a] 1. Pet. 1. 10.

[b] 2. The. 1, 11.

(c) Ἐξωσίαν. *Dignitatem. Beza.* Io. 1, 12.

[d] 2. Chro. 3. 5.

[e] Iohn 6. 44.

[f] Reuel. 7. 9.

CALLING OF GOD IN CHRIST IESVS. *This ioy in the holy Ghost* is the only godly *pleasure*, because it is OF GOD. Indeede sometimes euen in this life we haue a taste[f] (as it were) of this *ioy*. As the Israelites had a taste of the grapes and other *pleasures* of Canaan before they came thither[g]. But we cannot enioy the full fruition of it vntill wee come to the presence of GOD Therefore Dauid saith[h], In thy presence is the fulnes of *ioy*, and at thy right hād are *pleasures* for euermore. And againe, they shall be satisfied with the fatnesse of thy house, and thou shalt giue them drinke out of the riuer of thy *pleasures*[i]. For this fatnesse of the house of GOD is that meate, and this riuer of the *pleasures* OF GOD is that drinke, which shall perfectly satisfie, and fill our hearts with *ioy in the holy Ghost*. When the Lord shall say to euery one of vs, Enter thou into thy Lords *ioy*[k]. Not, let thy Lords *ioy* enter into thee. For it is so great, that it cannot enter into thee, thy heart cannot hold it[l]. But, Enter thou into the Lords *ioy*. For thou shalt euen bath thy selfe in blessednesse, and swimme in the bottomles streame of the sweete *pleasure* of

GOD

(f) Cant. 8. 2.

(g) Nu. 13. 14.

h Psal. 36. 12.

i Psal. 36 8.

k Matt. 25. 23.

l *Non ergo totum illud gaudium intrabit in gaudentes, sed toti gaudētes intrabunt in gaudium domini sui. Aug. Manua. cap. 36.*

(m) *Cui terio quicunq; sitim de fonte leuarit, Vina fugit, gaudet q; meris abstinuisse vndis. Ouid Met. 15. In Arcadia*

GOD, as a little fish taketh his pastime in the huge Ocean sea. And looke how he that hath once tasted of the fountaine named *Clitorius fons*, will neuer afterward drink any wine(m): in like sort when thou hast once tasted this pure christall water of life, thou shalt neuer any more relish the wine of the world, but bee perfectly delighted with *ioy in the holy Ghost*, the onely godly *pleasure*, THE PRIZE OF THE HIGH CALLING OF GOD IN CHRIST IESVS. This *kingdome of heauen* is the only Christian *treasure*, because it is IN CHRIST IESVS. For all *treasures* which are laid vp in earth may be stollen with theeues, or corrupted with cankers (n). But this *treasure* is an enduring substance (o) hoorded vp in *heauen*, where neither thiefe stealeth, nor canker corrupteth(p). Therfore the *kingdome of heauen* is likened to a *treasure* hidden in the field(q). And the field is CHRIST IESVS (r), in whome are hidden all the *treasures* of wisedome and knowledge(s). O blessed then, O blessed is the man that findeth this wisedome, and the man that getteth this knowledge(t). Because the merchandiz thereof is better than siluer, and the gain

ciuitas est, non ignota Clitori, in cuius agris est spelunca profluēs aquæ, quam qui biberint, fiunt ab stemij. Vitruuius li 8. ca. 3.

(n) Mat. 6. 19.

(o) Heb. 10. 34

(p) *Veras diuitias illam prorsus immortalē gloriam, supernorumq; bonorum retributionem esse existimamus. Cyr. in Genes. lib. 5. in fine.*

(q) Mat. 13. 44

(r) *Thesaurus in agro, absconditus Deus est latens in carne sua. Vigil con. Eutyc. l 3. c. 3.*

(s) Μέγας ταμίας ὁ χριστὸς καὶ ταμίειον ἀκήρατον ἡ ἀγαθότης αὐτοῦ. *Theophy in ca. 17. Luca. pag. 322.*

(t) Prou 3. 13.

thereof is better than gold(u). It is more precious than pearles, and all things that thou canst desire are not to be compared vnto it(a). Yea doubtlesse (sayes one) I thinke all things but losse for the excellent knowledge sake of CHRISTIESVS my Lord. O wise, O worthy, O holy, O heauenly Marchant! Here is a francke chapman indeed, which prizeth *the kingdome of heauen* according to the right worth and true value of it. Knowing that this *christian treasure* was bought & purchased for him, not with corruptible things, as siluer or gold, or such like, but with the most deare and precious bloud of Christ(y). For whome (saies he) I haue counted all things losse, and doe iudge thē to be dung that I may gain Christ(a). For CHRISTIESVS only is *the wisedom of his father*; and by him only we come to *the knowledge of God*. He is *the wisedome of his Father*, because he doth giue vs grace in this life, that we may be wise vnto saluation, and see the Father by faith, and receiue the earnest of our inheritance (b). By him we come to *the knowledge of God* because he will giue vs glory in the life to come, that wee may know, as wee are

know

(u) Οὐδὲ εἰς τὸ πακτώλοντος ὅλον τοῦ χρυσέου τὸ ῥεῦμα τὸ μυθικὸν ἀπεμετρήσαι, κινάξιον σωτηρίας μέσθον ἀριθμήσει. *Clemens in protrep. p. 32.*

(x) Τὸ γὰρ ἐστιν οὐκ ἄργυρος, οὐδὲ χρυσός, οὐμὲν οὐδὲ ὁ διαλίθος στέφανος, ἀλλὰ τὸ ὑπερβάλλον ἅπαντα τὰ γαῖνα. *Ioseph. περὶ ἀρχαιότητος l. 2. p. 449*

(y) 1. Pet. 1. 18.

(a) Philip 3. 8

b Eph. 1. 14.

knowne, and behold God face to face. & receiue not onely the earnest-peny, or the pledg peny, but also the prize-peny, or the possession-peny of perfection [c]. So that CHRIST IESVS is the Alpha and the Omega, the beginner & the ender of our perfection([d]), *the author, and the finisher of our faith; who for the ioy which was set before him, endured the crosse, and despised the shame, and is set at the right hand of the throne of God* [e]. He *is the author, and finisher of our faith*, that is, our fore-runner([f]), and marke, *who, for the ioy which was set before him*, that is, *for the kingdome of heauen*, the onely *Christian treasure*, THE PRIZE OF THE HIGH CALLING OF GOD IN CHRIST IESVS: *endured the Crosse, and despised the shame*; that's againe, followed hard, toward the marke: *and is set at the right hand of the throne of God*; that's againe, and is now possessed of *the kingdome of heauen*, the only *Christian treasure*, THE PRIZE OF THE HIGH CALLING OF GOD IN CHRIST IESVS. Loe yee, loe yee, whither we are now come. So hie that we can goe no hier. Namely, to the right hand of the throne of God

[c] Matt. 20 10. *Donarius perfectionem significat. Beda quæst. sup v Exod. c. 37.*

([d]) Reu. 1. 8.

[e] Heb. 12. 2.

([f]) Heb. 6. 20.

Which is, *euerlasting life*: *eternall glorie*: *ioy in the holy Ghost*: *the kingdome of heauen*; THE PRIZE: OF THE HIGH CALLING: OF GOD IN CHRIST IESVS. For this rich throne of God, is that iuorie throne of Salomon, whereof I spake in the beginning. Which is the onely *perfect life*: the onely high *honour*, the onely godly *pleasure*: the onely Christian *treasure*. THE PRIZE: OF THE HIGH CALLING OF GOD: IN CHRIST IESVS. This is the sixt and last degree to perfection.

Now then my deare brethren, let vs here if it please you pause a while, and seriously consider how Christ praied for his chosen, that they might bee made perfect in one[g]. That they might bend the whole forces of all their actions and affections to this ONE thing, namely, to the attaining of perfect blessednes, or (if you had rather so call it) of blessed perfection. And therefore FORGETting that which is behind, and leauing the doctrine of the beginning of Christ[h]; let vs ENDEVOVR our selues to that which is before, and be led on forward vnto perfection. Yea let vs FOLLOVV hard, and runne with patience the race that is set before vs[i]; looking vn-

[g] Ioh.17.23.

[h] Heb.6.1.

[i] Heb.12.1.

to

to Iesus, who is our MARKE, and hath giuen vs an example[k]. That euery one of vs might say vnto him with good Dauid, I haue applied my heart to fulfill thy statutes[l], for the eternall recompence of reward; for the PRIZE of the high calling of God in Christ Iesus. Tell me (beloued) I beseech you, if it will bee no great trouble to you, as I trust it will not, tell me, I pray you, wherefore saith the same Dauid[m], speaking to God, O knit my heart vnto thee, that I may feare thy name, but only to teach vs, that, BVT ONE THING is the first degree to perfection? For where we vsually reade it, O knit my heart vnto thee, that I may feare thy name, the Chaldee paraphrast and S. Ierome translate it, O make my heart but onely ONE heart, that I may feare thy name. So that man cannot any way, so much as enter into the feare of Gods name, which is the beginning of all perfection, except first his heart be made one in it selfe, and one to God, that hee may principally mind ONE thing. Almighty God concerning the East gate of the temple saith thus, This gate shall be shut, and shall not bee opened, and no man shall enter by it, because

[k] Iohn 13 15.

[l] Ps. 119. 112. *Legholam ghecheeth.* Heb. Διὰ τὸ παντὸς. Septuagint. *Propter æternam retributionem.* vulgat.

[m] Psal. 86. 11. *Iached leuaui,* Chald. *Vnicâ fac cor meum. Hier.*

cause the Lord God of Israel hath entred by it*. Here-through signifying, that although the heart of a Christian, which is the temple of the holy Ghost, may let many things enter into it at other gates, yet it must keepe the East gate, the most illuminate and highest power and part of it, continually shut against all men, yea against all the world, and opened onely to ONE thing, I meane to God, who hath already entred into it, and enlightened it with his spirit. That as at the window of Noahs Arke, there entred in no mist, no water, nothing else but ONE thing only, which is light†: so at this East gate, no mist of humane errors, no water of worldly cares may enter in; but onely the light of heauen, & a sanctified desire to be knit, and perfectly vnited by faith & loue to God. Hence it is that Moses commin to talke with God vpon the mountaine was commanded to bring no man with him, but to come vp himselfe alone‡. Nay moreouer, being vpon the mountaine alone, he was couered & compassed about with a thicke cloud, which made him feare the name of the Lord, and hoode him, as I may say, in such sort, that he

coul

* Ezech. 44.2.

† Gen. 6.16. *Fenestra dicitur Zohar, quia non aliud quam meridianam lucem recipit. Et* Esay 54.12. *Shemoshah, quia solum solem intromittit.*

‡ Exod. 34.18.

could see nothing, but ONE thing, which was God. And therfore the Psalme saith, O make my heart like Moses heart, when he was vpon the mountaine: O make my heart like the window of Noahs Arke, and the East gate of the temple: O make my heart but only ONE heart, one in it selfe, and one in thee: O knit my heart vnto thee, that I may feare thy name. Tell me, wherefore saith Christ [q], speaking to his spouse, Thy nose is like the tower of Lebanon, but only to teach vs, that I FORGET THAT WHICH IS BEHIND, is the second degree to perfection? For seeing Christ is now risen againe, and ascended vp into heauen, which is the high tower of Lebanon, therefore we which are the Saints of God, must not bee like the Idols of the heathen, which haue noses and smel not; but we must haue noses like the tower of Lebanon*, which FORGETting all earthly things, and leauing them behind, must smell and seeke those things which are aboue. God appointed Gedeon to dismisse all those of his army, which bowed downe their knees to drinke, and to retaine onely those which lapped water out of their hands, as a dogge lappeth [r]. Because

[q] Cant. 7. 4.

* *Si verborum faciem consideremus, quid poterit magis dici ridiculũ? Ergo spiritualem requirunt intelligentiam. Titelmannus in hunc locum.*

[r] Iudg. 7. 5.

Becauſe he which drinketh vpō his knees like an oxe, cannot poſſibly goe forward while he drinketh. But hee which with ſome of the Polonians (ſ), or with that dogge Diogenes(*) lappeth water out of his hands, may neuertheleſſe go forward while he lappeth, as an Egyptian dogge doth, while he lappeth the water of Nilus (t). And like as a luſty hound of a good kind, ordereth his going ſo well(u) that though he haue run ouer very many fields, and through a thouſand thickets already, yet hee neuer remembreth any labor which is behind, but FORGETTETH it: and if he chance to lappe water in ſome brook by the way(x), yet euen while he lappeth, he lifteth vp his head, and ſtill goeth on, and plieth him forward to his game; ſo muſt we do in this purſuit of perfection. Seeing Chriſt hath now ſprinkled all the way betweene heauen & earth with his bloud, and ſo hath made it a freſh and a liuing way y, therefore wee which haue noſes, like the tower of Lebanon, muſt as bloud-hounds trace him by the foote, and runne after him in the ſmell of his ointments(z), and hunt hotly vpon this freſh and liuing way, with a freſh and

liuel

(ſ) Τῶν Σαρματῶν οἱ ἀλλόβιοι προσαγορευόμενοι ὕδωρ ταῖς χέρσι πίνουσι. *Clem. Alexan. Stro. lib. 1. pag. 110.*

(*) Θεασάμενος πότε παρδίον ταῖς χέρσι πίνον ἐξήρριψε τῶν ὤμων, εἰπών, Παιδίον μὲ νενίκηκεν αὐτολείᾳ. *Laertius in Diogen.*

(t) *Aegyptij canes e Nilo nunquam niſi currentes lambitant. Solinus Polyhiſt. c. 20.*

(u) Pro. 30. 31.

(x) Pſa. 110. 7. *De torrente in via bibet.*

y Heb. 10. 20. ὁδὸν πρόσφατον καὶ ζῶσαν.

(z) Cant. 1. 4. Ὀπίσω σου εἰς ὀσμὴν τῶν μύρων σου δραμοῦμεν. Septuagint.

liuely faith, and though we haue gone very far, and done a thousand good deeds already, yet we must alwaies FORGET that which is behind, till wee haue gotten, if not the childrens bread, yet at the leastwise, some little crum of mercy, that falles from our Masters table, some little drop of bloud, that falles from our Lords side, which shall I assure you bee sufficient to make vs perfect men in Christ. Tell me, wherefore was the altar of perfume set within the Sanctuary[a], but only to teach vs, that AND ENDEVOR MY SELFE TO THAT WHICH IS BEFORE, is the third degree to perfection? For euen as that altar of perfume was placed, not in any common roome, nor in any od corner of the tabernacle, but in the Sanctuary it selfe, somewhat beyond the vaile, close to the golden censer(b), very neere the mercy seat: so a Christian heart which is a spirituall altar of perfume, and of a sweet sauour to God(c), must daily ENDEVOR it selfe to that which is before, and still more and more aspire to heauenly things(d), and alwaies neerer and neerer approach vnto the throne of grace, and continually hier and hier aduance it self to him that is the highest

[a] Exod. 36.6.

(b) Heb. 9.4.

(c) 2.Cor.2.15

(d) *Beda de tabernaculo. l.3. ca.11.*

highest and holiest of all. Tell me where-
fore did the Israelites, when they had pit-
ched in Mithkah, remoue their tents from
* Num. 33. 29. thence, and pitch in Cashmonah *, but
onely to teach vs, that AND FOLLOW HARD
is the fourth degree to perfection? For e-
uen as they, as soone as they had pitched
in Mithkah, which signifies sweetnesse, by
and by remoued their tents from thence
and pitched in Cashmonah, which signi-
fies swiftnes: so we must ioine Mithkah
and Cashmonah, sweetnes and swiftnesse
[f] *Hieron. Epist. ad Fabiolam, Mansione 26.* both together ([f]), and as soone as we haue
pitched in Mithkah, as soone as we haue
tasted and seene how sweet the Lord is,
presently we must remoue our tents from
thence, and pitch in Cashmonah, presently
we must FOLLOVV HARD, and run
not only sweetly, but also swiftly, in the
way of peace which leadeth vnto life.
[g] Cant. 4. 13. Tell me wherefore saith Christ against
speaking of the praise of his spouse, Thy
plants are as an orchard of pomegranats,
but only to teach vs, that TOWARD THE
MARKE, is the fifth degree to perfection.
For a pomegranat hath many graines
within him in his case, and a little round
circle or a crowne without him vpon his
head

read. Now theſe graines being ſweet in taſte and red in colour, are orderly ſet one by another, and point vp, or as it were looke vp altogether to the crown. To inimate thus much, that wee which are plants of the Church, as an orchard of pomegranates, muſt grow and goe on ill toward the MARKE, not only when we enioy the ſweete taſte of pleaſant proſperitie, but alſo when wee beare the red colour of bloudie perſecution (h): and conſenting in a kind of conformity and perfect peace & vnitie one with another, wee muſt point vp all together with the finger of faith to Chriſt, & looke vp continually with the eie of loue to our head, who by being firſt croſſed, is now come to be crowned with honor & glory. In the arke of the couenant there was the golden pot that had Manna, and Aarons rod that had budded, and the tables of the teſtament, and the propitiatorie or couering, and a crowne of gold round about it! O how notably and maruellouſly doe theſe things ſort and agree together! The pomegranate and the arke: the ſweete taſte, and the pot of Manna: the red colour, and the rod of Aaron: the order of

(h) *Meminit malogranatorũ quòd rubore granorum obſtetrix, & ſuauitate grata ſint. Quod ad colorem, ad ardentem eccleſiæ charitatem referri poteſt. Mercerus. Malapunica ſanguineo rubent colore, ſcilicet Martyres. Haigrinus in cant. l. 7. Idem Beda, & Haimo habent in com. in hunc locum.*

i Heb. 9. 4. Exod. 25. 11.

of the graines, and the tables of the testament: the head of the pomegranate, and the couering of the ark, the crown vpon that head, and the crown about this couering. To insinuate thus much, that we which are like an orchard of Pomegranates, must also bee like the arke of the couenant, being builded and reared vp still toward the MARK, not only when our Lord feedeth vs with the sweet Manna of his mercy, but also when he afflicteth vs with the sharp rod of his correction: & alwaies keeping the tables of the testament, which are the commandements of perfect loue to God and to our neighbour (k), that by faith in Christ, who is the couering & the propitiation for our sins, we may obtaine the golden crowne of life. K Darius vpon a time by chance opening a great pomegranate, and being demanded of what he would wish to haue as many as there were graines in that pomegranat? answered in one word, of Zopyrusses (a). Now Zopyrus was a right noble and a valiant knight, who seeing the King his Master could hardly surprize Babylon, where the traiterous Assyrians were entrenched, bethought himself

(k) *Gnullemayc malion piccudhaia hakerim. monin.* Targum *Iuuenes tui pleni præceptis sicut malogranata. Montanus.*

(a) Ποιὰν μηγάλην ἀνοίξας, πυθομένου τινὸς τι ἀν' ἔχειν ζούλοιτο τοσοῦτον ὅσον ἐστὶ τῶν κόκκων τὸ πλῆθος, εἶπε, Ζωπυρούς. *Plut. initio Apoth. Regum.*

himself of a wonderfull strange practise. He went home to his owne house, & caused his seruants to rent his whole body all ouer with scorging him, and to cut off his nose, his lips, and his eares (b). Then straightwaies running to Babylon, hee made the Assyrians believe that Darius had misused him in this sort, because he had spoken in their behalfe, counselling him to breake vp his siege, & to remoue his army from assaulting their citie (c). They hearing this tale, & the rather thinking it to be true, because they saw him so shamfully disfigured in his body, were perswaded to make him their chief captaine. By which means he betraied them all, and surrendred both them and their city into his masters hands. O most faithfull louing subiect! O most worthy and couragious heart! One Pomegranate full of such graines, yea euen one graine full of such valour and vertue, is sufficient for a whole country, either to recouer it if it be lost, or to keepe it that it bee not lost. O that I could tell where to find such a man! O that I could tell where to see but one such amongst vs all! I would, I assure you, honor the very ground he goes

(b) *Domi se verberibus lacerari toto corpore iubet, nasum & labia, & aures sibi praecidi. Iustin. lib. 1. in fine.*

(c) Φὰς ὑπὸ Δαρείου πεπονθέναι ταῦτα, δίστε συμβουλεύσαι εἰς ἀπανιστάναι τὴν στρατιήν. *Herodotus l. 3. Thalia in fine.*

vpon,& kisse euen the shadow of his feet. Well(beloued) I pray God, I pray God with all my hart,that her sacred Maiesty, whom the Lord for his glory sake alwaies shield and defend, that her sacred Maiesty I say may find very many,yea may see vs all, as true to God, to her, and to our countrey, as Zopyrus was to his Prince. That if any time of triall should come, we may haue so much good will and holy manhood in vs,as to put our selues vpon the pikes,& ieopard a ioint, yea venture the martyring and mangling of our whole body,& euen the losing our liues rather then either forraine enemies, or home-bred rebels should haue their will of vs: knowing that our life is fraile and mortal,& we may die euery moment; but for a man to doe some notable peece of seruice before hee die, and to sheath his sword in the sides of his enemies,& to kill if it be but one that is a sworne rebell, to his God,to his prince, & to his country this indeede is a most honourable and most glorious thing: this is it which shall be chronicled,and registred,and remembred,yea and rewarded for euer. But to returne to the MARKE againe. We whi

are plants of the Church like an orchard of Pomegranates, & like the arke of the couenant must loue, not onely the head of the Pomgranate, and the couering of the arke; but also the order of the grains, & the tables of the testament: not onely the sweet taste, and the pot of Manna; but also the red colour, & the *rod* of Aaron. It is a miracle, and would amaze any man to consider, how zealous the Christians were in the Primitiue church; how vnsatiable they thirsted after the crowne of Martyrdome; what *roddes* with Sopyrus, what rackings, what wild beasts, what broilings they endured. How in a manner, if I durst say so, they suffered almost as horrible torments when they died for Christ, as Christ did when he died for thē. Well, well, so great and so absolute, and so excellent, & so admirable perfectiō, is not now required at our hands. Yet this by your good leaue & fauor I wil be bold to say, That we can neuer be perfect christians indeed, & run toward the MARKE aright, except at the least wise wee haue that in resolution, which they did put in execution. Except, if neede require (d), wee that are faithfull, can find in our (d) 1. Pet. 1. 6.

hearts to doe that, and to suffer that, for hatred of the spirituall Babylon, and for loue of our heauenly Lord, which Zopyrus an infidell did & suffered, for hatred of the earthly Babylon, and for loue of a mortal king. Except we can be content not onely to bee white lillies, by liuing purely and patiently in those afflictions and crosses whereof our miserable life is full, which is in some sort a kind of martyrdome (*); but also to bee red roses, by dying constātly & ioifully for the truth, if the good pleasure of God should so appoint it (*) & by making our garmēts red in the bloud of grapes [f], which is the thost perfect martyrdome, & commeth neerest of all to the MARKE [g], that so Christ may rightly say to his Church here amongst vs: Thy plants are as an orchard of Pomegranats. Tell me wherfore saies Dauid again, speaking of the oath of God [h], He appointed the same vnto Iacob for a law, & vnto Israel for an euerlasting testamēt, but only to teach vs, that FOR THE PRIZE OF THE HIGH CALLING OF GOD IN CHRIST IESVS, is the sixt & last degree to perfection? For Iacob and Israel are two seuerall names, and yet they signi-

(c) *Est quedā sanguinis effusio, affectio. Bernard. Non putemus effusionem sanguinis tantum esse Martyrium. Semper martyrium est. Cæsarius Arelatensis. hom 21. Sine ferro Martyres esse possumus, si patientiam in animo veraciter conseruemus. Gregor. Omnis piorum vita testimonium reddit Deo. Cypria. de dupl. martyrio, initio. vide locum.*

(*) 1. Pet 3.17.

f Gen. 49.11.

(g) *Duplex est species Martyrij, vna quando quis pro Christo occiditur: alia quādo caro pro deo maceratur. Primo dabitur*

signifie but one singular man. Neuertheleſſe in a diuers reſpect. Becauſe Iacob is he that ſupplanteth or wraſtleth: Iſrael is he that ſeeth or beholdeth God(l). Now Iacob ſupplanting or wraſtling is a ſubiect or a ſeruant: Iſrael ſeeing or beholding God, is a friend or a ſon. This is confirmed by Baruch, ſaying k, God hath found out the way of knowledge, & hath giuen it vnto Iacob his *ſeruant*, and vnto Iſrael his *beloued*. So that Iacob is onely a faithfull *ſeruant*: but Iſrael is a *beloued* ſon. Therfore there is appointed vnto Iacob a law: but vnto Iſrael an euerlaſting teſtamẽt. Seeing a *law*(l), or a *ſtatute*(m), or a *decree*(n), or a *precept*(o), properly belongs to Iacob, a ſubiect or a ſeruant: but a *teſtament*(p), or a *couenant*(q), or an *agreement*(r), or an *accord*(s) properly belongs to Iſrael, a friend or a ſon. For as long as Iacob wraſtleth with many great imperfections & ſpirituall aduerſaries of this life, he muſt as a faithful ſubiect or ſeruant of God, keepe the law of wraſtling appointed vnto him; to wit, that he mind but one thing; and forget that which is behind; & endeauour himſelfe to that which is before; and follow hard;

κοσμοῦ δὲ τοῦτο ἕκαστος ἐκλάμπει δι' ἀλλήλων. Hier. Beat. ante eccleſiæ operibus frontis candida: nunc ſacla eſt in Martyrum cruore purpurea. Cypr. l. 2. epiſt. 6. pag. 44.

k Pſal. 101: 10.

(l) Τὸ Ἰακὼβ μετονομάζεσθαι σημαίνειν εἰς τὸν Ἰσραὴλ ἐνα ἄνθρωπον. Διατί; Ὅτι μετὰ τὸ Ἰακὼβ ὀνομασθῆναι, ἐπορεύθη· ὁ δὲ Ἰσραὴλ ἑώρα τὸν θεὸν καλεῖται. Philo. ἀεὶ τῶν μετονομαζομένων, initio.

k Baruc. 3. 36.

(l) *Lex.* Vulg.

(m) *Koab.* He.

(n) *Gbezarah* Caldaic.

(o) Πρόσταγμα. Septuagint.

(p) Διαθήκη. Septuagint.

(q) *Berith.* He.

(r) *Keiam.* Ca.

hard toward the marke: but when Israel hath once ouercome all his worldly and ghostly enemies, and is become a perfect man in Christ, and seeth the Lord in the life to come, thē he shal as a beloued frind or child of God possesse that inheritance, which the father hath by his euerlasting testament written with the bloud of Iesus Christ [u] appointed vnto him, to wit, *euerlasting life, eternall glory ioy in the holy Ghost, the kingdome of heauen,* THE PRIZE OF THE HIGH CALLING, OF GOD IN CHRIST IESVS. O happy, happy man art thou, & thrice happy man art thou, who whosoeuer thou art, which with Iacob doest wrastle, & keepe the law, as a faithfull seruant, for no other end, but onely this, that with Israel thou maiest see God and enioy the euerlasting testament, as a beloued sonne. For when wee shall see God, we shall see; & what shall wee see? That which no mortall eye hath seene, that we shall see. Wee shall see our owne selues sitting and shining at the right hand of the throne of maiesty. We shall see all our deare friends which wee haue not seen this many a day, embracing vs and welcomming vs into Christs kingdome.

(f) *Pactum.* Vulgata.
[1] Ἐπὶ μὲν νομίμῳ ἀθλήσῃ. 2. Tim. 2. 5.

[u] Ἐν αἵματι διαθήκης αἰωνίου. Hebr. 13, 20.

dome. Wee ſhall ſee all the noble army of Martyrs, of Apoſtles, of Prophets, of Patriarks, ſhouting day & night, & ſinging out the praiſes of the Lord. We ſhall ſee all the inuincible hoaſt of Angels, of Archangels, of Principalities, of Dominations, reuerently attending vpon the King of glory. We ſhall ſee the King himſelfe Chriſt Ieſus, diſparkling & diſplaiing thoſe beames of beauty, which are the heauens wonder, and all the Angels bliſſe. If there were now amongſt vs one as faire as euer Abſolon was, who would not be glad to behold him? But ſuppoſe ſome one were ten times as faire as Abſolon, how then would men looke and gaze vpon him? I, but if another were a hundred times as faire as Abſolon, what a matter of admiration would that make? Put the caſe then ſome one ſhould now ſtep forth and ſhew himſelfe a thouſand times fairer than euer Abſolon was, what wondring, what marualing would there be amongſt vs? how would our eyes be dazled, how would our very mindes be amazed at this ſight? Well, all this is but a counterfeit, but a ſhadow; in reſpect of the bright blazing beauty of our ſpiri-

tuall spouse. For Christ Iesus is ten times fairer, yea a hundred times fairer, yea a thousand times fairer, yea ten hundred thousand times fairer then all the children of men. So that if the whole beautie not only of all men, but euē of of all this inferior globe, were put together in one, yet it would not be any way comparable not onely to Christs glory, but not so much as to the least glorified body in heauē. And yet al this is but the outside of heauē: al this we shal see with our bodily eye. The inside and the insight is much more glorious. For the least glorified body seeing innumerable Saints & Angels more highly exalted thē he is, hath his ioy doubled & trebled, and beyond all mesure multiplied, when he considereth that he is loued vnspeakably more by all of them, yea by euery one of thē, than he cā be by himself. And therfore again seeing himselfe so deare vnto thē, he for his part likewise as a hote burning coale is set on fire and inflamed with loue, and the more hee seeth any other excell him in glory, the more doth hee reioice, and is gladder of his glory then his owne. But now when he lifteth vp his eyes to

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the glorious Trinity, and seeth how the Father, the Sonne, and the holy Ghost, do eternally and perfectly loue and like and inioy one another in surpassing sweetnesse and content, then all his affections are swallowed vp in loue, all his spirits are rauisht in delight, all his desires are imparadized in pleasure. In so much, as if on the one side were laid the loue of Christ as he is man, and of all the Saints and Angels among themselues, and on the other side, the loue which the least glorified body in heauen beholding the blessed Trinitie breatheth out to God, this loue would without all comparison excell & exceed that, as far as light doth darknes, or as heauen doth the earth. Wherefore for man, to see God; for Iacob to be called Israel; for him that hath been a seruant, to become a sonne; for him that hath kept the law, to inioy the testament, is the highest degree to perfection, yea it is the very perfection of perfection it selfe. The only *perfect life*; the only high *honour*; the only godly *pleasure*; the onely Christian *treasure*; THE PRIZE; OF THE HIGH CALLING; OF GOD IN CHRIST IESVS. Seeing then, blessed brethren, seeing wee fight not as they

(a) 1.Co.9.26

(b) Mat.5.12.

(*) Ge.32.24.

(c) Mat.13.35.

(d) Cant.4.6.

(e) Ge.32.26.

(f) Cant.3.4.

they that beate the ayre (a), but our reward is so great, so exceeding great in heauen (b), therefore as Iacob wrestled all the night long, and neuer gaue ouer till about the breaking of the day, he was called Israel (*): so let vs wrestle all the night long of this life (c), and neuer giue ouer till the day breake, and the shadowes flie away (d) and we come to the marueilous light and sight of God. And like as the same Iacob said to the Angell, I will not let thee go, except thou blesse me (e): euen so let euery true Israelite say to Christ, I tooke hold of him, and left him not (f). O Lord Iesus, who would leaue thee? or who would let thee goe? or rather who would not hold thee fast? which strengthenest him that holdeth thee fast, and makest him perseuere that is strengthened, and crownest him that perseuereth, and makest him perfect that is crowned. Therefore I will hold thee fast, & will not let thee go, except thou blesse me, that is, indeed I will neuer let thee goe, because thou dost neuer blesse but only those that alwaies hold thee fast. Hold fast then, and stand fast, good beloued, once againe I say, Hold fast that which you haue, that

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no man take your crowne from you (g). Stand fast in that liberty, whereby Christ hath made you free, and be not any more entangled with the yoke of bondage (h). But so run, so run, as ye may attaine (i). As ye may attaine? How [k] is that? Mary faithfully, patiently, constantly vnto the end. A shame it would be, and a vile shame for vs, if it should be said of vs, not, *you doe runne well*, but *you did runne well* [l]. Fie vpon it. Hauing been hitherto brought vp in skarlet, shall we now imbrace the dung [m]? Shall wee be like those antikes or monsters, which are halfe men and halfe beasts (n)? Shall we be like Nabuchadnezzars image, which had a head of gold and feete of clay (o)? Shall wee begin in the spirit, and end in the flesh (p)? God forbid. God for his mercy sake keepe vs from such fearfull falling from him. Nay rather let vs remember, that Ioseph signifieth encreasing, and Arimathea signifieth getting the reward (q). To teach vs, that if wee would be like to Ioseph of Arimathea, wee must alwaies increase and goe on till wee get the reward. The other Ioseph also had a coate reaching downe to his feete (r): to teach vs

(g) Reu.3.11.
(h) Gal.5.2.
(i) 1.Co.9.24.
[k] Γνα καταλάβης, τοῦτ' ἔστιν ἀπαύστως· δεῖ γὰρ κατ' ἀρετὴν τρέχειν μέχρις αὖ ἐξελθεῖμεν τοῦ βίου τὸ στάδιον. *Nilus in Paræne. circa med.*
[l] Galat.5.7.
[m] Lamen.4.5.
(n) Βουκοφάλους τινας ἢ ἱπποκενταύρους, ἢ δρακοντόποδας, ἢ ἄλλο τι τοιοῦτον ἐξ ἐτεροφυῶν συνταθέντας. *Nyssenus l. περὶ τελειοτέτος. Illa actio Chimæra est quæ initium habet à ratione, finem à sensualitate. Cùm igitur sic agitur, humano capiti ceruicem pictor depingit equinã. Innocen. de Eleemo.c.6.*

vs that wee must not haue skarlet about our head, and dung about our feete, not gold about our head, and clay about our feete, but that when wee put on the Lord Iesus, we must put on such a skarlet robe of righteousnesse, such a golden garment of grace, such a vesture of a godly & vertuous life, such a coat of a holy and heauenly conuersation, as may reach to the feete, as may continue to the end: considering our Sauiour hath said, He that perseuereth vnto the end, shall be saued. And againe, Be faithfull vnto death, and I will giue thee the crowne of life. This crowne of life is promised to al those which make a good beginning, but performed onely to those which make a good ending (f). And they which run in a race, run all, yet one only, that is he which holdeth out to the end, receiueth the PRIZE (t). And none are saued but such as are marked in their foreheads with the letter *Tau*, which is the note of perseuerance and perfection u. And if we would be conformable to the crosse of Christ, the liuely picture of all perfection, we must be like vnto it, not only in the depth of faith, and in the heigth of hope, and in the bredth of

Operare igitur perseuerantem (vt Horatius ait) Desinat in piscem mulier formosa supernè. Nebrissensis Hom. 2. in fine.

o Dan. 3. 33.

(p) Gal. 3. 3.

(q) Ἰωσὴρ ἑρμηνεύεται πρόσθεσις. Ἀριμαθαῖος δὲ ἀίρων ἐκεῖνο. Γένοιτο οὖν καὶ ἡμᾶς κατὰ τὸν Ἰωσὴρ γενέσθαι, ἀεὶ προστιθέντας τῷ δρόμῳ τῆς ἀρετῆς, καὶ αἴροντας ἐκεῖν, τουτέστι τὸ ὄντως ἀγαθόν. *Theoph. in c. 15. Mar.*

(r) *Aquila interpretatus est, ἀστραγάλειον, id est, tunicam talarem. Hier. in Quæst. Heb. in Genesin. Joseph. typum ecclesiæ prætendens, vestis suæ habitu perse-*

of charity, but also in the length of perseuerance(x): because all the depth, height, and bredth of the crosse, is nothing without the length: and so all the faith, hope, and charity of a Christian, is to no purpose, without continuance in them euen vnto the end. Wherefore (my good brethren) yet once againe I will say, and then I will say no more, Let vs draw neere vnto God with a true heart in assurance of faith(y): and let vs keep the profession of our *hope* without wauering(z): and let vs consider one another to prouoke vnto *charity* & to good works(a): and so much the more, because we see the *breaking of the* day draweth neer(b), and the kingdom of heauen is at hand. There is a Greeke word signifying the end of a race, which is deriued of another Greeke word signifying to spur or prick on forward(c). Which proueth, that as they which runne their horses for a wager, spur hardest at the races end(d): so seeing our saluation is neerer now then euer it was(e), therefore we must run faster now then euer we did (f), especially because the very horse and mule and diuers other brute beasts which haue no vnderstãding, though they haue been

uerantiam certaminis habere nos admonet, cuius longitudo vsque ad talos eius peruenit. Tanquam diceretur, Antequã iter perficias, noli in vita lacescere. Ausberius in cap. 2. Apocal.

(i) *Non campo capitur, sed fine corona. Pro. Sapientia in exitu canitur. Quia laudari penitus anteactæ vitæ prudentia non merebitur, nisi bono fine claudatur. Saluia. ad eccl. li. 4.*

(c) 1. Co. 9. 24.

(d) Eze 9. 6.

(e) Ephes. 3. 18.

(y) He. 10. 22.

(z) Vers. 23.

(a) Vers. 24.

(b) Ver. 25.

been neuer so much wearied and tired before, yet when they come neere home, they will mend their pace [g]. And therefore the more to blame should wee be, if hauing trauelled thus farre already in the way to perfection, and being come by this time almost to our iournies end, we should now goe no further, when indeed we ought if it be possible, to runne much faster to our euerlasting home in heauen. O beloued, all the Saints in heauen think long, yea they thinke of vs, and they long for vs([h]), and they earnestly desire to be perfected with vs, because they certainly know they cannot be perfected without vs [i]. The holy Angels also as they blush, and hold downe their heads when they see vs stumble, or trip neuer so little: so on the other side they shout and clap their hands when they see vs runne cheerefully in a good course, and come away apace to perfection. Lastly, Christ himselfe doth stand waiting for vs, and beckning to vs, and hartning vs on all the way, being ready to receiue vs, and to imbrace vs in the armes of his louing mercy, as soone as euer wee come to the end of our race. For euen as a roiall king, when

(c) [illegible] *Hesych. verbo* [illegible]. *Idem habet Pollux l.3.c. 30. & Theodoret. de Proui. l.9. circa initium, vbi hunc textum recitat.*

(d) [illegible] *Chrysost.*

(e) Rom. 13. 11.

(f) [illegible] *Laert. in Dio.*

g *Pecoribus fatigatis quoq; velocior domum gradus est. Seneca de tranquill. vit. lib. 1. cap. 1.*

when one of his nobles returnes home, which hath in a forraine country by chiualrie, or feates of Armes, or other like excellent parts, atchieued great renowne to his realme, presently sendeth for him to the court, and in open audience giueth him words of grace, and aduanceth him to high preferment and honors: so Christ our most magnificent King, immediatly vpon our arriuall into heauen, out of the forraine country of this world, will reach forth vnto vs his holy hand, conducting vs to the eternall tabernacles of rest: and as for all the praiers that wee haue made, all the teares that wee haue shed, all the almes that wee haue giuen, all the other exercises of a Christian life that we haue performed, though neuer so secretly in this pursuit of perfection, hee will openly reward them, and most gloriously crowne them; when as all the host of Angels shall triumph for our coronation, and the blessed Saints shall thinke themselues more perfect for our perfection, and all the court of heauen shall applaud our praises, and God himselfe shall say *Amen* to our felicities. Which that it may so happily come to passe, and that euery

(h) *Ergo quia omnis cœlestis curia expectat nos, & desiderat, desideremus eam quanto possumus desiderio. Vide quæso Bernar. medit. cap. 6.* 1 Heb. 11. 40.

euery one of vs, which now with Iacob wrestleth vnto the breaking of the day, and constantly keepeth the law appointed vnto him, may in the end with Israel see God, and haue the full fruition of his glory, and enioy the euerlasting testament, which is THE PRIZE OF THE HIGH CALLING OF GOD IN CHRIST IESVS, grant wee beseech thee, O deare Lord, grant it to vs I say, not for our owne deserts or merits; but for the tender mercies of the same, our sweete Sauiour CHRIST IESVS, to whom with the Father, and the holy Ghost, be all honour and glory, power and praise, dignitie and dominion, now and euermore, *Amen.*

FINIS.